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Seasonable Thoughts
ON THE
State of *Religion*
In NEW-ENGLAND,
A TREATISE in five Parts.

I. Faithfully pointing out the Things of a BAD and DANGEROUS TENDENCY, in the *late*, and *present*, *religious Appearance*, in the LAND.

II. Representing the OBLIGATIONS which lie upon the PASTORS of THESE CHURCHES in *particular*, and upon ALL in *general*, to use their Endeavours to suppress *prevailing Disorders*; with the GREAT DANGER of a Neglect in so important a Matter.

III. Opening, in *many Instances*, wherein the DISCOURAGERS of *Irregularities* have been INJURIOUSLY TREATED.

IV. Shewing what ought to be CORRECTED, or AVOIDED, in testifying against the *evil Things* of the present Day.

V. Directing our Thoughts more *positively*, to what may be judged the BEST EXPEDIENTS, to *promote pure* and *undefiled Religion* in these Times.

With a PREFACE

Giving an Account of the ANTINOMIANS, FAMILISTS and LIBERTINES, who infected these Churches, above an hundred Years ago: Very needful for *these Days*; the LIKE SPIRIT, and ERRORS, prevailing *now* as did *then*.

The whole being intended, and calculated, to serve the *Interest* of CHRIST's *Kingdom*.

BY CHARLES CHAUNCY, D. D.
Pastor of the first Church of CHRIST in BOSTON.

BOSTON, Printed by ROGERS and FOWLE, for SAMUEL ELIOT in *Cornhill*. 1743.

THE

PREFACE.

IF *the following* Treatiſe *is, in any tolerable Meaſure, adapted to ſerve the Ends of Religion, by guarding People againſt the* Errors in Doctrine, *and* Diſorders in Practice, *which have, of late, obtain'd in many Parts of the Land, there can be no need of an* Apology *for its* Publication: *If it is not, the uſual Excuſes upon ſuch an Occaſion are well known; and I may claim the Benefit of them, in common with others.*

Inſtead therefore of ſaying any Thing upon this Head, I ſhall look back to the firſt Times of this Country, when there was the Prevalence of an erroneous, enthuſiaſtic *Spirit, beyond what has been known from that Day 'till the late* Appearance, *in ſome Places, in* New-England: *And I the rather chuſe to inſert here ſome brief Account of the* religious State *of Affairs in* thoſe Days, *becauſe of its ſurpriſing Agreement, in many Inſtances, with what has happened in* theſe Times; *which, if duly attended to, will not only prepare the* Reader *for what he may meet with in the following Sheets, but powerfully tend to undeceive him, if he has entertain'd a good Opinion of ſuch Things as have, once already, raiſed Diſturbances in the Country, to the Grief of our* firſt Fathers, *who*

may justly be rank'd among the most pious and valuable Men, who have yet liv'd in it.

Not many Years after the Settlement of our Progenitors *in this Land, some, who, through an Excess of Heat in their Imaginations, had been betrayed into various unsound and dangerous Opinions, came over to them from* ENGLAND. *They had not been here long, before they freely vented their Notions among the People, Multitudes of whom, both Men and Women, Church-members and others, were soon led aside, to the Hindrance of the Gospel, and throwing these Churches into great Confusion.*

My Purpose is to show distinctly, though briefly,

What these Opinions *were,*

How they spread so fast, *and* prevailed so suddenly.

How they did rage *and* reign, *when they had once gotten Head.*

How they fell *and were* ruined, *when they were at* highest.§

As for the Opinions:---- *They were such as these, viz.*

1. *He that hath the* Seal *of the* SPIRIT *may certainly judge of any Person, whether he be elected or no.*

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§ This is the Method of Mr. T. WELDE (one of the *first* Preachers in our ROXBERRY) in his Preface to the *Story of the* ANTINOMIANS &c. in NEW-ENGLAND; whose *Language* also I have thought fit *chiefly* to use. The Words distinguish'd by *inverted Commas* are always his; unless where I give Notice to the contrary.

2. *Such*

2. *Such as see* any Grace *of GOD in themselves, before they have the* Assurance of GOD's Love sealed *to them, are not to be received* Members of Churches.

3. *The due Search and Knowledge of the Holy* Scripture, *is not a* safe and sure Way of finding CHRIST.

4. *There is a Testimony of the SPIRIT, and* Voice *to the Soul, meerly* immediate, *without any Respect to, or Concurrence with the Word.*

5. *The* Seal *of the* SPIRIT *is limited only to the* immediate Witness of the SPIRIT; *and doth never witness to any* Work of Grace, *or to any Conclusion by a Syllogism.*

6. *No* Minister *can* teach *one that is* anointed *by the* SPIRIT *of* CHRIST, more than he knows already *unless it be in some Circumstances.*

7. *No* Minister *can be an* Instrument *to convey* more *of* CHRIST *unto another, than he by* his own Experience hath come up to.

8. *A Man is not* effectually converted, *'till he hath* full Assurance.

9. *A Man cannot* evidence *his* Justification *by his* Sanctification, *but he must needs* build *upon his Sanctification, and* trust *to it.*

10. *The* immediate Revelation *of my good Estate, without any Respect to the* Scriptures, *is as clear to me as the* Voice *of GOD from Heaven to* PAUL.

11. *It is a* Fundamental and Soul-damning *Error, to make* Sanctification *an* Evidence *of* Justification.

12. *The* SPIRIT *giveth such full and clear Evidence of my good Estate, that I have no Need to be tried by the* Fruits of Sanctification: *This were to light a Candle to the Sun.*

13. Sanctification *is so far from* evidencing *a good Estate, that it* darkens *it rather; and a Man may more clearly see CHRIST when he seeth no* Sanc-

tification, *than when he doth* : *The* darker *my* Sanctification *is, the* brighter *is my* Juſtification.

14. *If a Member of a Church be unſatisfied with any Thing in the Church, if he expreſs his Offence, whether he hath uſed all Means to convince the Church or no, he may depart.*

15. *If a Man think he may edify better in* another Congregation, *than in his* own, that *is Ground enough to* depart ordinarily from Word, Seals, Faſtings, Feaſtings, and all Adminiſtrations in his own Church, notwithſtanding the Offence of the Church often manifeſted to him for ſo doing.

16. *Where* Faith *is held forth by the* Miniſtry, *as the* Condition *of the Covenant of Grace on Man's Part, as alſo* evidencing Juſtification by Sanctification, *and the* Activity of Faith, *in that Church there is not* ſufficient Bread.*

Theſe are a few *of the* Errors, *with which many began to be infected ; I ſay a few, becauſe their whole Number amounted to upwards of fourſcore. I ſhould willingly have preſented the* Reader, *with a*

* Theſe *Opinions*, however abſurd, were yet, many of them, ſtrongly pleaded for, as of vaſt Importance : Hence, among the *Reaſons* given for the meeting of the Synod, in 1637, to conſider of theſe Matters, this is one, becauſe the *Opinioniſts* " pretended ſuch a NEW-LIGHT as condemned all the " Churches, as in a Way of *Damnation* ; and the " Difference to be in *Fundamental* Points, even as " wide as between *Heaven* and *Hell* : And hence " it was conceived, that all the Churches ſhould conſider of this Matter, that, if it were a Truth, it ſhould " be univerſally embraced ; but if it were an Error or " Hereſy it might be univerſally ſuppreſſed, ſo far as " ſuch a Meeting could reach. *Manuſcript Copy of the Proceedings of the Synod, in* 1637, Page 3.

Liſt

Liſt *of them all ; but, not having Room, chooſe to confine myſelf to thoſe only which might be thought to bear a Reſemblance to the* unſafe Tenets *of the* preſent *Day. The reſt may be ſeen in the Book, entitled,* The Story of the Riſe, *&c,* of Antinomianiſm, *&c,* in NEW-ENGLAND. *And let me add, the Account there given of* theſe Errors *may be depended on ; for having had Opportunity to compare it with an ancient* Manuſcript *Copy of the Proceedings of the* Synod, *in* 1637, *I find it to be a very* exact Catalogue *of the Opinions condemned by that* Aſſembly of Churches. †

It may, at firſt, View ſeem ſtrange, how theſe Errors (many of them being ſo groſs) ſhould ſpread ſo faſt, and prevail ſo generally ; but the Wonder will ceaſe, if we " *conſider the Slights they uſed in fomenting their Opinions : Some of which I ſhall ſet down ; as,*

1. *They laboured much to acquaint themſelves with as many as poſſibly they could, that ſo they might have the better Opportunity to communicate their* NEW-LIGHT *to them.*

" 2. *Being once acquainted with them, they would* " *ſtrangely labour to inſinuate themſelves into their*

† " All the Churches unanimouſly conſented to the " Condemnation of them, except diverſe of BOSTON, " one or two at CHARLESTOWN, one at SALEM, " one at PLYMOUTH, one at DUXBURY, two at " WATERTOWN : And although Mr. COTTON " ſet not down his Hand as the reſt of the *Elders* " did ; yet he thus expreſſed himſelf, in Diſreliſh " of them, *that ſome were blaſphemous and heretical,* " *many erroneous, and all incongruous.*" *Manuſcript Copy.* P. 46.

" *Affections, by loving Salutes, humble Carriage, kind*
" *Invitements, friendly Visits ; and so they would*
" *win upon Men, and steal into their Bosoms, before*
" *they were aware : Yea, as soon as any New-*
" *Comers (especially Men of Note, Worth and Acti-*
" *vity, fit Instruments to advance their Design)*
" *were landed, they would be sure to welcome them,*
" *shew them all Courtisy, and offer them Room in*
" *their own Houses, or of some of their Sect ; and*
" *having gotten them into their Web, they could easily*
" *poison them by Degrees : It was rare for any*
" *Man thus hooked in to escape their Leaven.*

" 3. (*Because such Men as would seduce others*
" *had need be some Way eminent*) *they would appear*
" *very humble, holy and spiritual Christians, and full*
" *of CHRIST ; they would deny themselves far,*
" *speak excellently, pray with Soul-ravishing Expres-*
" *sions and Affections, that a Stranger that loved*
" *Goodness could not but love and admire them, and*
" *so be the more easily drawn after them ; looking*
" *upon them as Men and Women as likely to know*
" *the Secrets of CHRIST, and Bosom-Counsels of his*
" *SPIRIT, as any other. And this Opinion of them*
" *was the more lifted up, through the Simplicity and*
" *Weakness of their Followers, who would, in Admi-*
" *ration of them, tell others, that, since the* Apostle's
" *Time, they were perswaded, none ever received* so
" much Light from GOD, as such and such had
" done, naming their Leaders.

" 4. *As they would lift up themselves, so also their*
" *Opinions, by guilding them over with specious Terms*
" *of* free Grace, glorious Light, Gospel Truths,
" *as holding forth* naked CHRIST : *And this took*
" *much with simple honest Hearts that loved* CHRIST ;
" *especially, with new Converts, who were lately*
under

" *under Sin and Wrath, and had newly tasted the* " *Sweetness of free Grace. Being now in their first* " *Love to CHRIST, they were exceeding glad to* " *embrace any Thing that might further advance* " *CHRIST, and* free Grace ; *and so drank them* " *in readily.*

" 5. *If they met with Christians that were full* " *of Doubts and Fears about their Conditions,* (*as* " *many tender and godly Hearts there were*) *they* " *would tell them, they had never* taken a right " Course for Comfort, *but had gone on* (*as they* " *were led*) *in* a legal Way of evidencing their " good Estate by Sanctification, and gazing after " Qualifications in themselves ; *and would shew* " *them, from their own Experience, that themselves,* " *for a long Time, were befool'd even as they are* " *now,* in poring upon Graces in themselves, *and* " *while they did so, they never prospered, but were* " driven to pull all that Building down, *and lay* " *better and surer Foundations in free Grace ; and* " *then would tell them of this* Gospel-Way *we speak* " *of, how they might come to such a settled Peace,* " *that they might never doubt more,* though they " should see no Grace at all in themselves : *And* " *so* (*as it is said of the* Harlot's *dealing with the* " *young Man, Prov.* 7. 21.) *with much fair Speech* " *they caused them to yield, with the flattering of their* " *Lips they forced them.*

" 6. *They commonly labour'd to work first upon* " Women, *being* (*as they conceived*) *the weaker to* " *resist ; the more flexible, tender, and ready to* " *yield : And if they could once wind in them, they* " *hoped by them, as by an* Eve, *to catch their Hus-* " *bands also ; which indeed often proved too true a-* " *mong us then.*

7. *As*

" 7. *As soon as they had thus wrought in them-*
" *selves, and a good Conceit of their Opinions, by all*
" *these Ways of Subtilty, into the Hearts of People ;*
" *nextly, they strongly endeavoured, with all the*
" *Craft they could,* to undermine the good Opini-
" on of their Ministers, and their Doctrine, *and*
" *to work them clean out of their Affections ; telling*
" *them, they were sorry that their* Teachers had so
" misled them, *and trained them up under a* Cove-
" nant of Works, * *and that themselves* having
" never been taught of GOD, *it is no Wonder*
" *they did no better teach them the Truth, and* how
" they may sit 'till Dooms-Day under their legal
" Sermons, and never see Light ; *and withal, some-*
" *times,* casting Aspersions on their Persons, and Prac-
" tice, as well as Doctrine, to bring them quite out
" of Esteem of them. *And this they did so effectually*

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* Mr. JOHNSON, writing of these Times, observes,
" that the *good old Way* would not serve the Turn
" with certain Sectaries, who, like cunning Sophis-
" ters, seeing the Bent of the People's Hearts (after
" so many Mercies received) was to magnify the
" *rich Grace* of GOD in CHRIST, began to tell
" the People (yet very privately) that the *most*, if
" not *all* the *Ministers* among them, *preached a*
" *Covenant of Works*, either *course* or *fine* ; and
" with a what do you say to this ? Vid. his *Won-*
der-working Providence of SION's SAVIOUR, P. 93.
In the next Page he goes on to speak of them, " as
" perswading the People, their *Ministers* were *legal*
" *Preachers*, teaching them little better than
" *Popery*, and unfit for Gospel Churches.----Here's
" nothing, says one of them, but preaching out of
" the *Law* and the *Prophets*. Truly, says another
" of them, I have not heard a *pure Gospel-Sermon*
" *from any of them.*"

that

" *that* many declined hearing them, though they " were Members of their Churches ; *and others* " *that did hear, were so* filled with Prejudice that " they profited not, but studied how to object " against them, and censure their Doctrine, *which* " *(whilst they stood right) was wont to make their* " *Hearts to melt and tremble. Yea, some that had* " *been begotten to CHRIST by some of their faith-* " *ful Labours in* ENGLAND, *for whom they could have* " *laid down their Lives, and not being able to bear* " *their Absence followed them to* NEW-ENGLAND, *to* " *enjoy their Labours ; yet these, falling acquainted* " *with those Seducers, were suddenly so altered in* " *their Affections towards those their spiritual Fathers,* " *that they would* neither hear them, nor willing- " ly come in their Company ; professing they " had never received any Good from them.

" 8. *They would not, 'till they knew Men well,* " *open the whole Mystery of their new Religion to* " *them ; but this was ever their Method, to drop a* " *little at once into their Followers as they were ca-* " *pable, and never would administer their Physick,* " *'till they had given good Preparatives to make it* " *work, and then stronger and stronger Potions, as* " *they found the Patient able to bear.*

" 9. *They would in Company, now and then, let* " *fall some of their most plausible Errors, as a Bait* " *laid down to catch withal : Now if any began to* " *nibble at the Bait, they would angle still, and ne-* " *ver give over 'till they had caught them ; but if any* " *should espy the naked Hook, and so see their Danger,* " *and protest against the Opinions, then you should have* " *them fairly retreat, and say, nay, mistake me not,* " *for I do mean even as you do ; you and I are* " *both of one Mind in Substance, and differ only in* *Words.*----

" *Words.*----*By this* Machivilian *Policy, these Deluders were reputed found in their Judgments, and so were able to do the more Hurt, and were longer undetected.*

" 10----11. *But the last and worst of all, and which most suddenly diffus'd the Venom of these Opinions into the very Veins, and Vitals of the People in the Country, was Mrs.* ------ double weekly Lecture."----*This Mrs.* -----, *to give some Account of her, from the Author of the* Rise and Reign of Antinomianism in NEW-ENGLAND, Pag. 33, 34. *was a Woman of a nimble Wit and active Spirit, and a very voluble Tongue, more bold than a Man, though in Understanding and Judgment, inferior to many Women. She had discovered some of her Opinions in the Ship as she came over, which occasion'd some Delay of her Admission, when she first desir'd Fellowship with the Church of* BOSTON ; *but by colouring her Opinions, she got admitted into the Church, and soon went to Work ; and being a Woman very helpful in the Times of Child-Birth, and other Occasions of bodily Infirmities, and well-furnish'd with Means for those Purposes, she easily insinuated her self into the Affections of many ; and the rather, because she was very inquisitive about their spiritual Estates, and in discovering to them the Danger they were in by trusting to common Gifts and Graces, without any such* Witness *of the SPIRIT as the Scripture holds out for a full Evidence ;----all which was well, and suted with the* public Ministry : *But when she had thus prepared the Way by such wholsome Truths; then she began to set forth her own Stuff, and taught, that* no Sanctification was any Evidence of a good Estate, *except their* Justification *were first cleared up to them by the* immediate Witness of the SPIRIT ; *and that to see any* Work of Grace (*either Faith or Repentance,*

Repentance, &c.) *before this* immediate Witness *was a Covenant of Works : Whereupon many good Souls, that had been of long-approv'd Holiness, were brought to* renounce all the Work of Grace in them, and to wait for this immediate Revelation. *Then sprung up also the Opinion of the* indwelling of the Person of the HOLY GHOST, and of Union with CHRIST, and Justification before Faith, and a denying of any Gifts or Graces, or inherent Qualifications ; and that CHRIST was all, and did all, and that the Soul remained always as a dead Organ, *and other gross Errors. --- It was indeed a Wonder, upon what a sudden the whole Church of* BOSTON (*some few excepted*) *were become her new Converts and infected with her Opinions : And many also out of the Church, and of other Churches, yea, many profane Persons became of her Opinion ; for it was a very easy and acceptable Way to Heaven, to see nothing, to have nothing, but to wait for* CHRIST *to do all. After she had thus prevail'd, and drawn some of eminent Place and Parts to her Party, she kept open House for all Comers, and set up* two Lecture-Days *in the Week, when there usually met at her House threescore or fourscore Persons. The Pretence was to repeat Sermons ; but when that was done, she would comment upon the Doctrines, and interpret all Passages at her Pleasure, and expound dark Places of Scripture, so as whatsoever the* Letter *held forth (for this was one of her Tenets,* that the whole Scripture in the Letter of it held forth nothing but a Covenant of Works) *she would be sure to make it serve her Turn, for the confirming her main Principles, whereof this was another,* that the darker our Sanctification is, the clearer is our Justification. *And indeed most of her Tenets tended to Slothfulness, and quench all Endeavours in the Creature. And now there was no Speech so much in Use as of* vilifying

vilifying Sanctification, *and all for* advancing CHRIST and free Grace.---- *All indeed that oppoſed this Woman (being near all the* Elders, *and moſt of the faithful Chriſtians in the Country) ſhe ſpoke of as under a* Covenant of Works, *that ſhe might with the more Credit diſcloſe and advance her Maſter-piece of* immediate Revelations, *under the fair Pretence of the* Covenant of free Grace: *Wherein ſhe had not fail'd of her Aim, to the utter Subverſion both of the* Churches, *and the* civil State, *if the moſt wiſe and merciful Providence of the LORD had not prevented it, by keeping ſo many of the* Magiſtrates *and* Elders *free from the Infection.*

Theſe were the cunning Sleights uſed for the ſpreading of Error, not only in the Church of BOSTON, *where moſt of theſe Seducers lived, but alſo in almoſt all Parts of the Country. Beſides which, the* Sectaries (*to uſe the Words of Mr.* JOHNSON†) "*had other* "*pretty Knacks to delude with all; ſuch as the tell-*"*ing of* rare Revelations of Things to come from "the SPIRIT, *and the weakening the Word of the* "*LORD in the Mouth of his* Miniſters, *by putting* "ignorant and unlettered Men and Women *in a* "*Poſture of preaching to a Multitude, that they might* "*be praiſed for their able Tongue. Come along with* "*me, ſays one of them, I'll bring you to a* Woman "*that preaches better Goſpel than any of your* black-"Coats *that have been at the Univerſity; a Wo-*"*man of another Kind of Spirit, who hath had ma-*"*ny* Revelations *of Things to come: And for my* "*Part, ſaith he, I had rather hear ſuch a one that* "*ſpeaks from the* meer Motion of the SPIRIT,

† Vid. His *Wonder-working Providence of* SION's SAVIOUR, *in* NEW-ENGLAND, P. 95, 96.

without

" without any Study at all, *than any of your learn-*
" *ed Scholars, although they may be fuller of Scrip-*
" *ture ; ay, and admit they may speak by the Help*
" *of the SPIRIT, yet the other goes beyond them.---*
" *By which, and divers other such like Matters, which*
" *might be here inserted, you may see how these Sect-*
" *aries, love the Preheminence, and for this End seek*
" *to deprive the* Ministers *of* CHRIST, *inveigling as*
" *many as they can in the Head, that they take too*
" *much upon them, scoffing at their Scholar-like Way*
" *of Preaching, wherein the gross Dissimulation of*
" *these erroneous Persons hath appear'd exceedingly.*"

The Opinions *being thus spread in the Country,*
" *and grown to their full Ripeness and Latitude,*
" *through the Nimbleness and Activity of their Fo-*
" *menters, began now to lift up their Heads full high,*
" *to stare us in the Face, and confront all that op-*
" *posed them. And what added Vigour and Boldness*
" *to them was, that, by this Time, they had some of*
" *all Sorts and Quality, in all Places, to defend and*
" *patronise them ; some of the* Magistrates, *some*
" Gentlemen, *some* Scholars, *and* Men of Learn-
" ing, *some* Burgesses of the General Court, *some*
" *of our* Captains *and* Souldiers, *some* chief Men
" in Towns, *and some Men* eminent for Religion,
" Parts and Wit. So that, whereſoever the Case
" *of the* Opinions *came in Agitation, there wanted*
" *not Patrons to stand up to plead for them ; and*
" *if any of the* Opinionists *were complained of in*
" *the* Courts *for their Misdemeanours, or brought*
" *before the* Church *for Conviction or Censure, still*
" *some or other of that Party would not only suspend*
" *giving their Vote against them, but would labour to*
" *justify them, side with them, and protest against a-*
" *ny Sentence that should pass upon them ; and so*
" *be ready not only to harden the Delinquent against*

all

" *all Means of Conviction, but to raise a Mutiny if* " *the Major-Part should carry it against them*: *So,* " *in* Town-Meetings, Military-Trainings, *and* all " other Societies, *yea, almost in* every Family, *it* " *was hard, if some or other were not ready to rise* " *up in Defence of them, even as of the Apple of their* " *own Eye.**

" *Now, O their Boldness, Pride, Alienations from* " *their old and dearest Friends, the Disturbances, Di-* " *visions, Contentions, they raised among us, both in* " Church *and* State, *and in* Families, *setting Divi-* " *sions betwixt Husband and Wife !*

" *Oh the sore Censures against all Sorts that* op- " posed *them, and the Contempt they cast upon our* " *godly* Magistrates, Churches, Ministers, *and all* " *that were set over them, when they stood in their* " *Way* !

" *Now the faithful* Ministers *of CHRIST must* " *have Dung cast on their Faces, and be no better* than

---

* Observable are the Words of Mr. JOHNSON, concerning the *religious* State of Things at this Time. Says he, " There was among *all Sorts* of Persons a " great Talk of NEW-LIGHT ; but verily it prov- " ed *old Darkness*, such as sometime overshadowed " the City of MUNSTER.----The bettter Part of " the People stood still many of them, gazing one " upon another, like Sheep let loose to feed on fresh " Pasture, being stopped and startled in their Course " by a Kennall of devouring Wolves. The *weaker* " Sort wavered much, and such as were more *grown* " Christians hardly durst discover the Truth they " held, one to another, The Fogs of Error in- creasing,

" *than* LEGAL PREACHERS, BAAL'S PRIESTS, POPISH " FACTORS, SCRIBES, PHARISEES, *and* OPPOSERS OF " CHRIST HIMSELF.

" *Now they must be pointed at, as it were, with* " *the Finger, and reproached by Name. Such a* " Church-Officer *is an* ignorant *Man, and* knows " not CHRIST ; *such an one is under a* Covenant " of Works ; *such a* Pastor *is a* proud Man, " *and would make a good* Persecutor ; *such a* Teach- " er *is* grosly popish : *So that, thro' these Re-* " *proaches, Occasion was given to Men to abhor the* " *Offerings of the LORD.*

" *Now one of them, in a solemn Convention of Mi-* " *nisters, dared to say to their Faces, that they* " *did not* preach the Covenant of free Grace, " *and that they themselves had not the* Seal of " the SPIRIT, *&c.*

" *Now, after our Sermons were ended, at our pub-* " *lic Lectures, you might have seen half a Dozen*

" creasing, the bright Beams of the glorious Gospel " of our LORD CHRIST, in the Mouth of his Mi- " nisters, could not be discerned, through this thick " Mist, by many ; and that sweet refreshing " Warmth, that was formerly felt from the SPI- " RIT's Influence, was now turn'd (in these *Error-* " *ists*) to a hot Inflammation of their own *conceited* " *Revelations*, ulcerating and bringing little else than " *Phrensy* or *Madness* to the Patient. The Con- " gregation of the People of GOD began to be for- " saken ; and the *weaker Sex* prevailed so far, that " they set up a *Priest* of their own *Profession* and " *Sex*, who was much throng'd after, abominably " wresting the Scriptures to their own Destruction."

" *Piſtols diſcharg'd at the Face of the Preacher,*
" *ſo many Objections* (*I mean*) *made by the* Opini-
" oniſts, *in the open Aſſembly, againſt our Doctrine*
" *delivered, if it ſuted not their* new Fancies, *to*
" *the marvellous weakening of holy Truths delivered,*
" *in the Hearts of all the weaker Sort; and this*
" *done, not once and away, but from Day to Day af-*
" *ter our Sermons; yea, they would come, when*
" *they heard a Miniſter was upon ſuch a Point as*
" *was like to ſtrike their* Opinions, *with a Purpoſe*
" *to oppoſe him to his Face.*

" *Now you might have ſeen* many *of the* Opini-
" oniſts riſing up, and contemptuouſly turning
" their Backs upon the faithful Paſtor of that
" Church, and GOING FORTH FROM THE ASSEMBLY,
" when he began to pray or preach.-------

" *Now, you might have heard one of them preach-*
" *ing a moſt dangerous Sermon, in a great Aſſembly,*
" *when he divided the whole Country into two Ranks,*
" *ſome* (*that were of his Opinion*) *under a* Covenant
" of Grace, *and thoſe were* Friends to CHRIST;
" *others, under a* Covenant of Works, *whom they*
" *might know by this, if they* evidence their
" good Eſtate by their Sanctification: *Thoſe*
" (*ſaid he*) *were* ENEMIES TO CHRIST, HE-
" RODS, PILATES, SCRIBES *and* PHARISEES; *yea,*
" ANTICHRISTS: *And advis'd all under a* Covenant
" of Grace *to look upon them as ſuch, and did with*
" *great Zeal ſtimulate them to deal with them as*
" *they would with ſuch; and withall alledging the*
" *Story of* MOSES *that killed the* EGYPTIAN, *barely*
" *left it ſo. I mention not this, or any Thing in*
" *the leaſt Degree, to reflect upon this Man, or any*
" *other; for GOD hath long ſince opened his Eyes*
" (*I hope*): *But to ſhew what Racket theſe* Opi-
nions

" nions *did then make, and will whenever they get*
" *Head.*

" *Now, you might have seen open Contempt cast*
" *upon the Face of the whole* General Court *in subtle*
" *Words to this very Effect; that the* Magistrates
" *were* AHABS, AMAZIAHS, SCRIBES and PHARISEES,
" ENEMIES TO CHRIST, *led by Satan that old Enemy*
" *of free Grace; and that it were better that a*
" *Milstone were hung about their Necks, and they*
" *were drowned in the Sea, than they should censure*
" *one of their Judgment, which they were now about*
" *to do.*

"*Another of them you might have seen so audaciously*
" *insolent, and high-flown in Spirit and Speech, that*
" *she bad the* Court of Magistrates (*when they were*
" *about to censure her for her pernicious Carriages*)
" *take Heed, what they did to her; for she knew*
" *by* infallible Revelation, *that, for this Act which*
" *they were about to pass against her,* GOD would
" ruin them, their whole Posterity, and the Com-
" mon-Wealth.*

" *By a little Taste of a few Passages, instead of*
" *Multitudes, here presented, you may see, what a*

* This refers to a *Gentlewoman*, who, when before the *Court* to answer for her Mal-Conduct, among other Things, said to them, "I will give you one Place more, " which the LORD bro't to me by *immediate Revela-* " *tion*, and that doth concern *you all.* It is in Dan. 6. " *When the Presidents and Princes could find nothing a-* " *gainst him, because he was faithful they sought Matter* " *against him concerning the Law of his GOD, to cast* " *him into the Lyons Den*: So it was *revealed* to me, " that

" *Height they were grown to, in a short Time ; and*
" *what a Spirit of Pride, Insolency, Contempt of Au-*
" *thority, Division, Sedition, they were acted by. It*
" *was a Wonder of Mercy, that they had not set our*
" Common-Wealth *and* Churches *on Fire, and con-*
" *sumed us all therein.*

" *They being mounted to this Heighth, and carried*
" *with such a strong Hand (as you have heard), and*
" *seeing a Spirit of Error, Subtilty, Malice, and Con-*
" *tempt of all Men that were not of their Minds,*

" that they should plot against me ; but the LORD
" bid me not to fear, for he that delivered DANIEL
" and the *three Children*, his Hand is not shortned.
" And see this Scripture this Day fulfilled in mine
" Eyes : therefore take heed what ye go about to do
" unto me, for ye have no Power over my Body, nei-
" ther can ye do me any Harm : for I am in the
" Hands of the ETERNAL JEHOVAH MY SAVIOUR.
" No further do I esteem of any mortal Man than
" Creatures in his Hand : I fear none but the GREAT
" JEHOVAH, who hath *foretold* me of these Things,
" and I do verily believe that he will deliver me out
" of your Hands : Therefore take heed how you pro-
" ceed against me, for I know that for this you go a-
" bout to do to me, *GOD will ruin you, and your*
" *Posterity, and this whole State.* When she had thus
" vented her Mind, the Court demanded of her, how
" she expected to be delivered, whether by *Miracle*
" as DANIEL was ? To which she answered, Yes ;
" by *Miracle* as DANIEL was. Being further de-
" manded, how she knew that it was GOD that did
" *reveal* these Things to her, and not *Satan ?* She
" answered, How did ABRAHAM know that it was
" the *Voice of GOD*, when he commanded him to *sacri-*
" *fice his Son?*" The *Court* soon made it appear, that
her *Revelations* were *Delusions*. Vid. *The Story of*
ANTINOMIANISM in NEW-ENGLAND, P. 40.

" *breathing*

" *breathing in them, our Hearts ſadded, and our Spi-*
" *rits tired, we ſighed and groaned to Heaven, we*
" *humbled our Souls by Prayer and Faſting that the*
" *LORD would find out, and bleſs ſome Means and*
" *Ways for the Cure of this Sore, and deliver his*
" *Truth and our ſelves from this heavy Bondage:*
" *Which, when his own Time was come, he hearkened*
" *unto, and in infinite Mercy looked upon our Sorrows,*
" *and did, in a wonderful Manner, beyond all Ex-*
" *pectation, free us by theſe Means following.*

" 1. *He ſtirred up all the* Miniſter's *Spirits, in the*
" *Country, to preach againſt thoſe* Errors, *and* Prac-
" tices, *that ſo much peſtered the Country, to inform,*
" *to confute, to rebuke, &c. thereby to cure thoſe that*
" *were diſeaſed already, and to give Antidotes to the*
" *reſt, to preſerve them from Infection: And tho'*
" *this* Ordinance *went not without its appointed Ef-*
" *fect, in the* latter *Reſpect; yet, we found it not*
" *ſo effectual for the driving away of this Infection*
" *as we deſired, for they (moſt of them) hardened*
" *their Faces, and bent their Wits to oppoſe, and con-*
" *firm themſelves in their Way.*

" 2. *We ſpent much Time and Strength in Con-*
" *ference with them, ſometimes in private before the*
" Elders *only, ſometimes in our* public Congregati-
" ons *for all Comers; many, very many Hours,*
" *and half Days together we ſpent therein, to ſee if*
" *any Means might prevail. We gave them free*
" *Leave, with all Lenity and Patience, to lay down*
" *what they could ſay for their* Opinions, *and an-*
" *ſwered them from Point to Point, and then brought*
" *clear Arguments from evident Scriptures againſt*
" *them, and put them to anſwer Things, even until*
" *they were oftentimes brought to be either ſilent, or*

driven

" *driven to deny common Principles, or ſhuffle off*
" *plain Scripture ; and yet, (ſuch was their Pride*
" *and Hardneſs of Heart, that) they would not yield*
" *to the Truth, but did tell us they would take Time*
" *to conſider of our Arguments : And, in the mean*
" *Time, meeting with their Abetters, ſtrengthened*
" *themſelves again in their old Way, that when we*
" *dealt with them next Time, we found them further*
" *off than before, ſo that our Hopes began to lan-*
" *guiſh of reducing them by private Means.*

" 3. *Then we had an* Aſſembly *of* all *the* Mini-
" ſters *and* learned Men *in the whole Country, which*
" *held for three Weeks together at* CAMBRIDGE, *Mr.*
" HOOKER *and Mr.* BUCKLEY, *being choſen* Mode-
" rators, *or* Prolocutors, *the* Magiſtrates *ſitting*
" *preſent all that Time, as Hearers, and Speakers alſo*
" *when they ſaw fit. A Liberty alſo was given to any of*
" *the Country to come in and hear, (it being appointed, in*
" *great Part, for the Satisfaction of the People) and*
" *a Place was appointed for all the* Opinioniſts *to*
" *come in, and take Liberty of Speech (only due*
" *Order obſerved) as much as any of ourſelves had,*
" *and as freely. The firſt Week we ſpent in con-*
" *futing the looſe Opinions that we gathered up in*
" *the Country.---- The other Fortnight we ſpent in a*
" *plain ſyllogiſtical Diſpute* (ad Vulgus *as much as*
" *might be*), *gathered up nine of the chiefeſt Points*
" *(on which the reſt depended) and diſputed of them*
" *all in Order,* pro *and* con.---*GOD was much pre-*
" *ſent with his Servants, Truth began to get Ground,*
" *and the adverſe Party to be at a Stand ; but af-*
" *ter Diſcourſe among themſelves, ſtill they hardened*
" *one another : Yet, the Work of the* Aſſembly (*thro'*
" *GOD's Bleſſing*) *gained much on the Hearers that*
" *were indifferent, to ſtrengthen them ; and on many*
" *wavering, to ſettle them. The* Error *of the* Opi-
" nions,

" nions, *and* Wilfulneſs *of their* Maintainers *laid*
" *ſtark naked.**

" *The laſt Stroke that ſlew the Opinions, was the*
" falling away of their Leaders. (1.) *Into more*
" *hideous, and Soul-deſtroying* Deluſions, *which ruin,*
" *indeed, all Religion; as, that the Souls of Men are*
" mortal *like the* Beaſts; *that there is no ſuch Thing*
" *as* inherent Righteouſneſs; *that theſe* Bodies *of*
" *ours ſhall not* riſe *again; that their own* Revelati-
" ons *of particular Events were as* infallible as the
" Scripture, *&c.* (2.) *They grew alſo* (*many of*
" *them*) *very* looſe, *and* degenerate *in their* Prac-
" tices (*for theſe Opinions will certainly produce a*
" *filthy Life by Degrees*); *as* no Prayer in their
" Families, no Sabbath, inſufferable Pride, fre-
" quent and hideous Lying; *diverſe of them being*
" *proved guilty, ſome of five, others of ten groſs*
" *Lies: Another falling into a Lie, GOD ſmote him*
" *in the very Act, that he ſunk down into a deep*
" *Swound, and being by hot Waters recovered, and*
" *coming to himſelf, ſaid, Oh GOD, thou mighteſt*
" *have ſtruck me dead, as* ANANIAS *and* SAPPHIRA,
" *for I have maintained a* Lie. *Mrs.----- and others*
" *caſt out of the Church for* Lying; *and ſome guilty*
" *of* FOULER SINS *than all theſe, which I here name*
" *not.*

" *Theſe Things exceedingly amazed their Followers,*
" (*eſpecially ſuch as were led after them in the Sim-*

* The next Thing mentioned as a Means then uſed for the Suppreſſion of Diſorders, was the Interpoſition of the *civil Magiſtrate*; but this I have intirely paſſed over, becauſe a juſt Idea of it can't be conveyed to the World, without a greater Number of Pages than I can ſpare for the whole Preface.

plicity,

" *plicity of their Hearts, as many were*) *and now they* " *began to see that they were deluded by them.---Now* " *no Man could lay more upon them than they would* " *upon themselves, in their Acknowledgements. Many,* " *after this, came to us, who before fled from us,* " *with such Desires as those, Acts* 2. Men and Bre- " thren, What shall we do? *And did willingly take* " *Shame to themselves, in the open Assemblies, by con-* " *fessing* (*some of them with many Tears*) *how they had* " *given Offence to the LORD, and his People, by de-* " *parting from the Truth, and being led by a Spirit of* " *Error, their Alienation from their Brethren in their* " *Affections, and their crooked and perverse walking in* " *Contempt of Authority, slighting the Churches, and* " *despising the Counsel of their godly Teachers.*

" *Now they would freely discover the Sleights the* " *Adversaries had used to undermine them by, and steal* " *away their Eyes from the Truth, and their Brethren,* " *which before* (*whilst their Eyes were seal'd*) *they* " *could not see. And the Fruit of this was great* " *Praise to the LORD, who had thus wonderfully* " *bro't the Matter about; Gladness in all our Hearts* " *and Faces, and Expressions of our renewed Affecti-* " *on by receiving them again into our Bosom: And* " *from that Time until now they have walk'd* (*accord-* " *ing to their renewed Covenants*) *humbly and loving-* " *ly among us, holding forth Truth and Peace with* " *Power.*

" *But from the rest, who* (*notwithstanding all these* " *Means of Conviction*) *yet stood obdurate, yea, more* " *hardned* (*as we had Reason to fear*) *than before,* " *we convented those of them that were Members* " *before the Churches, and yet labour'd once and again* " *to convince them, not only of their* Errors, *but also* " *of sundry* exorbitant Practices *which they had*

" *fallen*

" *fallen into, as manifeſt Pride, Contempt of Autho-*
" *rity, neglecting to hear the Church, and lying &c :*
" *But after no Means prevail'd, we were driven with*
" *ſad Hearts to give them up to Satan ; yet not*
" ſimply for their Opinions (*for which I find we*
" *have been ſlanderouſly traduced*), *but the chiefeſt*
" *Cauſe of their Cenſure, was their* Miſcarriages
" *perſiſted in with great Obſtinacy.*

" *Thus the LORD heard our Groans to Heaven,*
" *and freed us from this great and ſore Affliction,*
" *which firſt was ſmall, like* ELIAS's *Cloud, but after*
" *ſpread the Heavens ; and hath given the Churches*
" *reſt from this Diſturbance ever ſince, that we know*
" *none that lifts up his Head to diſturb our ſweet*
" *Peace, in any of the Churches of CHRIST among*
" *us : Bleſſed be his Name.*"

This, in brief †, *is a juſt Account of the* religious Commotion *in the Country, ſoon after its firſt Settlement by our Fathers ; which I could not omit preſenting the* Reader *with, hoping it might be of Service at ſuch a Day as this.---Few, I believe, will venture*

† I ſay in brief, becauſe ſome Things I have only hinted at, while I have intirely ſuppreſſed others, which might have been gratifying to the Curious. The Diſputes (preſerved at large in Writing) between the *Synod* and Meſſieurs COTTON and WHEELWRIGHT, upon ſome of the grand Points in Agitation at that Day, would, perhaps, ſet ſome of our preſent Controverſies in a juſt Light. But the inſerting theſe would have taken up too much Room. I ſhould be glad if a compleat Hiſtory of theſe Times might be wrote. I know there are authentick Materials ſufficient for ſuch a Purpoſe ; and it might be of Advantage to the preſent, as well as Times to come.

to

to disown a Likeness *between the Disturbances* then *and* now: *They are indeed surprisingly* similar; *insomuch, that, if I had not spoken in Language, Part of which was in Print,* fifty; *and Part,* eighty *Years ago, some, I doubt not, would have imagined, I had purposely gone into the Use of certain* Words *and* Phrases, *to make* former *Times look like the* present; *and not only so, but that I had artfully given Things a Turn, so as to lead People, while they were reading of* ancient *Days, to think of those that are but* just *past.* ----- *The Boldness and Insolency of some of the* Zealots *of this Day; their Alienations from their old Friends; the Disturbances, Contentions, Separations, and Schisms, they have raised in the Country, in Families, in Churches, in Towns; the Reproaches they have cast upon all who don't think as they do, particularly upon the Body of the* standing Ministers: *These, with other Things I need not mention, are as significantly spoken of, in the Words pointing out the sad State of Religion in* old-time, *as any could now adapt Language, were they inclin'd to describe what has happened, of late, in various Parts of our Land. And if People a few Years since, had generally known what had befallen the Country, in its Beginnings, it would have been, I can't but think, a great Preservative against the* Errors *and* Disorders *they have unhappily run into: Nor is it too late now to furnish them with some general History of this.*---- *It may still be of Advantage, not only to guard those who are not as yet infected, but to check the Growth of our Difficulties; especially, if due Attendance is given to the* Means *and* Methods *used by our Fathers, when the Churches, in their Day, were in Danger.* ---- *Their being spoken of under all the Names of Ignominy and Contempt did not affrighten them from Duty; no, but they appeared, notwithstanding, bold in the Cause of* Truth *and* good Order, *against all Opposition:*

And

And having herein set us a noble Example, we shall do well to follow their Steps.

It may not be amiss to observe here, as the Church *of which I am a* Pastor, *was the only one in* Boston, *in the Times I have been speaking of, so this was the* Church *to which most of the* grand Opinionists *belong'd: And from hence it was, that Disturbance went forth into the Country.---Many of its* Members *depended upon the* immediate Witness *of the SPIRIT for an Assurance of their good Estate, so as to renounce* Sanctification *as any* Evidence *in the Case; which indeed was the* Root *of most of the* Errors *and* Confusions *in that Day.--- Their beloved* Teacher, *Mr.* Cotton, *though a Gentleman of considerable Parts, and Learning, and exemplary Piety, was yet not altogether free from Blame. The famous Mr.* Norton *intimates as much, while yet he speaks honourably of him. His Words are these.* "Though "his Forbearance was both observable, and very imi- "table, in the Things which concerned himself; yet "he could not forbear them whom he knew to be E- "vil. An Experience whereof we saw concerning "some* Heterodox *Spirits, who, by their specious "Discourses of free Grace, and subdolous concealing "of their Principles, so far deceived him into a bet- "ter Opinion of them than there was Cause, as that, "notwithstanding they fastened their Errors up- "on him in general, and abused his Doctrine, "to the countenancing of their denying of* inherent "Grace *in particular; yet, he was slow to be- "lieve these Things of them, and slower to bear Wit- "ness against them: But so soon as the Truth "herein appear'd to him, hear his own Words taken "out of his Letter to Mr.* Davenport;" *the Truth*

* Vid. His Life of Mr. Cotton. P. 36, 37.

to

" *is, faith he, the* Body of the Iſland [BOSTON] *is* " *bent to Backſliding into* Error *and* Deluſion : *The* " *LORD pity and pardon them, and* ME *alſo, who* " *have been ſo ſlow to ſee* their Windings, *and* " ſubtle Contrivances, *and* Inſinuations, in all their " Tranſactions."--- *Yea, ſuch was his Ingenuity and* " *Piety, as that his Soul was not ſatisfied without* " *often breaking forth into affectionate bewailing of* " *his Infirmity herein, in the public Aſſembly, ſome-* " *times in Prayer, ſometimes in Sermon ; and that* " *with Tears.*"

Thanks be to GOD, who notwithſtanding all our Errors *in* Doctrine, *and* Diſorders *in* Practice, *has continued us a* Church *to this Day.---- May the glorious* King *in* Sion *cleanſe and ſanctify us ! protect and bleſs us ! And, at laſt, preſent us to GOD, even the FATHER, a glorious Church, without Spot, or Wrinkle, or any ſuch Thing ! Amen.---- Let us always, my* Brethren, *hold faſt the Truth, with Peace and Holineſs : And, if there are thoſe among us, who are Enemies to* that *which formerly ſtained our Glory, it may not be thought ſtrange : Nor would it be to the Reproach of this* ancient Church, *if it ſhould pleaſe GOD to ſucceed the following Attempt of one of its* Paſtors, *to put a Stop to* like Errors *and* Diſorders *with thoſe, which once proceeded from it to the public Hurt.*

To conclude now with a few Words concerning the enſuing Treatiſe.----Had I wrote it to pleaſe my ſelf, it would have been without thoſe numerous Quotations, which, I am ſenſible, have not only taken up a great Deal of Room, but made the Book leſs agreable to many Readers. My Deſign herein was, to make it evident, that the Divines, *in moſt Eſteem, in theſe Churches, for their* Piety *and* Soundneſs in the Faith,

Faith, *have ſpoken in much the ſame Language, upon the Things now in Agitation, with thoſe who have been called* Oppoſers of the Work of GOD, *and charg'd with* leading Souls to Hell : *And I was in Hopes, what they ſaid might be regarded, if Contempt was poured upon what I offered in my own Words. And if this End may be anſwered, I ſhall be content, tho' I have appeared in a Form not ſo well ſuted to my own Inclinations.*

It has been my Endeavour to write, ſo as to give no juſt Occaſion of Offence to any Gentleman, *with whom I have thought it needful to concern my ſelf. If any Expreſſions have ſlipt from me which ſavour of Bitterneſs, I willingly retract them, and ask Pardon of thoſe, whoever they be, who may be ill-treated by them. Some of the Language, in here and there a Paper I have made uſe of, I own, is harſh ; and ſhould have been altered, had it been in my Power to have done it. Whatever, in this Kind, may be delivered in too hard Words, I hope will be over-look'd ſo far as I am accountable for it.*

As for Facts, *I have related none but ſuch as I really believe my ſelf, and, as I think, upon ſufficient Evidence. Few, perhaps, have taken more Pains to inform themſelves than I have done. I have been a Circle of more than three hundred Miles, and had, by this Means, an Opportunity of going thro' a great Number of Towns in this, and the neighbouring Government of* CONNECTICUT, *and of having perſonal Converſation with moſt of the* Miniſters, *and many other Gentlemen, in the Country, and of ſettling a Correſpondence with ſeveral of them, with a particular View to know, as nearly as might be, the Truth of Things, upon better Evidence than that of meer Hear-ſay. After all, I may have been guilty of Miſtakes ; tho' I am not conſcious of it:*

And

And I shall be obliged to any of my Fathers *or* Brethren *in the* Ministry, *or* others, *if they will set me right wherein they may think I have erred, whether in Point of* Fact, *or* Reasoning *upon it. My Sentiments upon the Times, I have freely offered, from the Beginning, in several Sermons, which have been made publick; and if, instead of secretly* whispering *to my Disadvantage, any, by the Way of the* Press, *or* private Conference, *had endeavoured to show me wherein I have delivered any Thing dishonorary to the Cause of Religion, I should have esteemed it a Kindness.---- I hope I have all along aim'd at the promoting of Truth and Holiness: This is the View I profess to write with at present; and if I have advanced that which has a contrary Tendency, I should be glad to be convinced of it, that I might make an* open Retractation.

I expect to be further loaded with ill Names: *And so far as this may tend to render me less useful to those I would be glad to serve, I shall be sorry: But otherwise, 'tis with me a* small Matter to be judged of Man's Judgment: *Nor shall I regard the little Squibs that may be thrown at me by those, who think the Cause of Truth will be better serv'd by* railing, *than* arguing. *I shall not mispend my Time to take Notice of what may be said by such; but if any will be at the Pains to give what I have offered the public a fair and Christian Examination, I shall think myself obliged to make them some suitable Acknowledgment.*

CHARLES CHAUNCY.

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Mr. Pygan Adams of *New-London*
Mr. Thomas Adams of *East-Haddam*
Capt. Daniel Allen of *New-Haven*
Mr. Edward Allen of *Milford*
The Rev. Mr. William Allen of *Greenland* (for two)
Mr. William Allen of *Newbury*
Samuel Andrew M. A.
Mr. Thomas Arthur B. A.
The Rev. Mr. Jonathan Ashley of *Deerfield*

The

B

The Hon. Thomas Berry of *Ipſwich* Eſq;
The Hon. William Brown of *Salem* Eſq; (for three)
The Hon. John Buckley of *Colcheſter* Eſq; (for two)
The Hon. Peter Bourſe of *Newport* Eſq;
Mr. John Bachelder of *Kenſington*
Mr. Nathan Bachelder of *Kingſton*
Mr. Joſeph Bachelder of *Hampton*
Mr. Joſiah Bachelder of *Hampton*
The Rev. Mr. Jacob Bacon of *Aſhuelot*
Mr. Samuel Bailey of *Newbury*
Mr. Joſeph Baker
Mr. Robert Baker of *Sudbury*
The Rev. Mr. William Balch of *Bradford*
Mr. David Baldwin of *Sudbury*
The Rev. Mr. John Ballantine of *Weſtfield*
Mr. Benjamin Ballard
Mr. Joſiah Ballard
Mr. John Barker of *Acton*
Mr. Joſeph Barns of *Acton*
The Rev. Mr. Edward Barnard of *Haverhill*
The Rev. Mr. John Barnard of *Marblehead*
The Rev. Mr. John Barnard of *Andover* (for three)
The Rev. Mr. Thomas Barnard of *Newbury*
Mr. John Barrell Merchant
The Rev. Mr. Samuel Barrett of *Hopkington*
Capt. Richard Bartlet of *Newbury*
Samuel Barton of *Salem* Eſq;
The Rev. Mr. Benjamin Baſs of *Hanover*
Mr. Thomas Baxter
The Rev. Mr. Abner Bayley of *Methuen*
Mr. Enoch Bayley of *Newbury* M. A.
John Henry Baſtide Eſq;
Mr. Joſhua Bayley of *Newbury*
Mr. James Beautineau Merchant (for ſix)
Mr. John Becham
Mrs. Mary Bennet
Mr. Divan Berry of *Wallingford*
Mr. Thomas Berry of *Wallingford* *Na-*

Nathanael Bethune M. A. Merchant (for three)
Mr. Simon Bachelder of *Kenſington*
Mr. Joſeph Bartlet
Mr. James Bicknel of *Hartford*
Mr. Moſes Blake of *Kenſington*
Mr. Hezekiah Blake of *Kingſton*
Mr. John Blowers
Mr. Offen Boardman of *Newbury*
William Bowdoin M. A. Merchant (for three)
The Rev. Mr. Shearjaſhub Bourne of *Scituate*
Mr. Ebenezer Bowditch of *Salem* Merchant
The Rev. Mr. Benjamin Bowers of *Middleton*
The Rev. Mr. Nicholas Bowes of *Bedford*
The Rev. Mr. Jonathan Bowman of *Dorcheſter* (for 2)
Mr. Nicholas Boylſton Merchant
Mr. Theophilus Bradbury of *Newbury*
William Bradbury of *Salisbury* Eſq;
Mr. Gamaliel Bradford of *Duxbury*
The Rev. Mr. Simon Bradſtreet of *Marblehead*
Mr. Noadiah Brainard of *Eaſt-Haddam*
William Brattle of *Cambridge* Eſq;
The Rev. Mr. Robert Breck of *Springfield*
Mr. John Brewſter of *Duxbury*
Mr. William Brock Merchant
The Rev. Mr. James Bridgham of *Brimfield*
The Rev. Mr. Ebenezer Bridge of *Chelmsford*
Mr. Samuel Bridgham (for two)
Mr. Samuel Briscoe of *Milford*
Mr. Abijah Browne
Benjamin Browne of *Salem* Eſq;
Mr. Ephraim Browne of *Concord*
Mr. James Browne of *Newbury*
Mr. Jonathan Browne of *Kenſington*
Mr. Joſiah Browne of *Sudbury*
Robert Brown of *Plymouth* Eſq; (for ſix)
Mr. Ebenezer Bryan of *Milford*
Joſeph Bryan of *Milford* M. A.
Joſeph Buckingham *M. A.*

Capt. Edward Buckley of *Weathersfield*
The Rev. Mr. Nathan Bucknam of *Medway*
Mr. Abraham Burbank of *Suffield*
Mr. John Burbank of *Suffield*
Mr. James Burbeen of *Wilmington*
Mr. Joſeph Burbeen
The Rev. Mr. Iſaac Burr of *Worceſter*
The Rev. Mr. John Burt of *Briſtol* (for nine)
Mr. Thomas Buttler (for two)
Mr. John Buttolph (for two)
Mr. Joſias Byles

C

The Hon. John Chandler of *Woodſtock* Eſq;
The Hon. John Cuſhing of *Scituate* Eſq;
The Hon. John Chandler of *Worceſter* Eſq;
The Hon. John Chipman of *Newport* Eſq;
The Rev. Mr. Thomas Clap Rector of *Yale-College* in *New-Haven*
John Cabot M. A.
Mr. Charles Caldwell of *Guilford* Merchant
Mr. Joſeph Calfe
The Rev. Mr. John Callender of *Newport*
Mr. Joſeph Callender
Mr. Samuel Carey jun.
Mr. Joſiah Carter
Mr. Thomas Carlton
The Rev. Mr. Joſeph Champney of *Beverley*
Mr. Samuel Chandler jun. of *Concord*
Mr. John Channing of *Newport*
Joſiah Chace of *Newbury* M. A.
The Rev. Mr. Stephen Chace of *Lyn*
Mr. Joſiah Chauncy of *Hadley*
David Cheesborough of *Newport* M. A. Merchant
Capt. Bartholomew Cheever
Mr. Nathanael Cheney of *Newbury*
The Rev. Mr. Thomas Cheney of *Brookfield*
Mr. Jonathan Church of *Springfield*
Mr. Elijah Clap
The Rev. Mr. Supply Clap of *Woburn*

Thomas Clap of *Scituate* Esq;
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Mr. Josiah Clark
The Rev. Mr. Peter Clark of *Salem-Village*
William Clark M. A. Physician
Mr. Enoch Cleeveland of *Acton*
Mr. Samuel Clifford of *Kensington*
Mr. Nathan Clough of *Kensington*
Mr. Ebenezer Coburn
Mr. Seth Coburn
William Coddington jun. of *Newport* Esq;
The Rev. Mr. Peter Coffin of *Kingston*
Mr. Tristram Coffin of *Newbury*
John Colman Esq;
Capt. Nathanael Colman of *Hatfield*
Mr. David Colson
Mr. John Colson
The Rev. Mr. Benjamin Colton of *Hartford*
Mr. Jonathan Colton of *Wallingford*
The Rev. Mr. Jeremiah Condy
Josiah Convers *M. A.* Physician
Mr. John Cook of *Hartford*
Middlecott Cook M. A.
The Rev. Mr. Samuel Cook of *Cambridge*
The Rev. Mr. William Cook of *Sudbury*
Mr. Richard Cotta (for two)
Mrs. Johannah Cottle of *Newbury*
The Rev. Mr. John Cotton of *Newton*
Josiah Cotton of *Plymouth* Esq;
Roland Cotton M. A.
Mr. John Cragin of *Acton*
Major Joseph Crosbey of *Braintree*
Richard Crouch of *Hadley* Esq;
Mr. Robert Cuming of *Concord*
Mr. Witter Cumings of *Newbury* (for two)
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The Rev. Mr. Jeremiah Curtis of *Panthorn*
The Rev. Mr. Philip Curtis of *Stoughton*

George Curwin of *Salem M. A.*
Samuel Curwin of Salem *M. A.*
The Rev. Mr. Caleb Cushing of *Salisbury*
The Rev. Mr. James Cushing of *Haverhill*
The Rev. Mr. Job Cushing of *Shrewsbury*
The Rev. Mr. John Cushing of *Boxford*
Mr. Joseph Cushing of *Scituate*
Mr. Jonathan Cushing
Matthew Cushing M. A.
Mr. David Cuttler
Robert Cuttler B. A.

D

The Hon. Paul Dudley of *Roxbury* Esq;
The Hon. William Dudley of *Roxbury* Esq;
The Hon. Samuel Danforth of *Cambridge* Esq;
Capt. Michael Dalton of *Newbury*
Mr. Ebenezer Darby of *Concord*
Thomas Darling M. A.
Mr. John Darrell
Mr. William Davenport of *Newbury*
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Mr. James Davidson of *Milford*
Aaron Day M. A.
Seth Dean M, A.
Mr. Nathanael Delano of *Duxbury*
The Rev. Mr. Ebenezer Devotion of *Windham*
The Rev. Mr. James Diman of *Salem*
Mr. William Diodate of *New-Haven* Merchant
Mr. Joseph Dow
William Downs M. A.
Mr. Samuel Dowse of *Charlestown*
The Rev. Mr. Samuel Dunbar of *Stoughton*
Mr. Shem Drown
Mr. Joseph Dyar of *Worcester*

E

The Hon. William Ellery of *Newport* Esq; (for two)
Mr. Benjamin Eastabrook of *Sudbury*
Mr. Joseph Edwards Bookseller (for twelve)
The Rev. Mr. Nathanael Eells of *Scituate* *The*

The Rev. Mr. Jacob Eliot of *Lebanon*
Mr. Edward Ellis Phyſician
Mr. Moſes Emery of *Newbury*
Mr. Stephen Emery of *Newbury*
Mr. Benjamin Emmons (for two)
Mr. David Enſign of *Hartford*
John Erving Eſq; (for ſix)
Mr. Francis Evelith

F

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Mr. Barnabas Farnam of *Rumford*
Daniel Farnam of *Newbury M. A.* (for two)
Nathanael Farrand jun. of *Milford M. A.*
Mr. John Farwell
Mr. Jonathan Fiffield of *Hampton*
Benjamin Fitch *M. A.* (for two)
Benjamin Flagg Eſq; Sheriff of the County of *Worceſter*
The Rev. Mr. Ebenezer Flagg of *Cheſhire*
Mr. Joſeph Fletcher of *Acton*
Mr. Thomas Fleet *Printer* (for ſix)
Capt. James Flucker of *Charleſtown* (for two)
Henry Flynt Eſq; Fellow of Harvard-College
The Rev. Mr. Jeremiah Fogg of *Kenſington*
Mr. Edward Foſter of *Suffield*
The Rev. Mr. John Fowle of *Hingham*
Mr. Iſaac Fowles
Mr. John Fox
Mrs. Sarah Frankland (for ſix)
Capt. Thomas Frankland Commander of his Majeſty's Ship *Roſe* (for two)
Mr. John Franklyn
The Rev. Mr. Thomas Frink of *Rutland*
Stephen Froſt *M. A.* (for two)
Mr. John Fuller of *Eaſt-Haddam*

G

The Hon. John Greenleaſe of *Newbury* Eſq; (for ſix)
Mr. Moſes Gage of *Bradford*
Benjamin Gale of *Killingſworth M. A.* Phyſician (2)
Capt. Caleb Gardner of *Newport*
David Gardiner of *New-London M. A.* (for two)

The Rev. Mr. John Gardner of *Stow*
Nathanael Gardner *M. A.*
Samuel Gardner of *Salem M. A.*
Mr. Samuel Gardner *Merchant*
Mr. Jeremiah Gates of *East-Haddam*
Mr. Joseph Gates of *East-Haddam*
Mr. Phinehas Gates of *Stow*
The Rev. Mr. Ebenezer Gay of *Hingham*
The Rev. Mr. Ebenezer Gay of *Suffield*
Mr. Luther Gay of *Dedham*
Mr. Bartholomew Gedney
Hugh Geltson of *Long-Island* Esq;
Benjamin Gerrish of *Salem* M. A. Merchant
Mr. Benjamin Gerrish
Col. Joseph Gerrish of *Newbury*
Mr. Moses Gerrish of *Newbury*
Samuel Gerrish *M. A. Merchant*
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Mr. John Gilman of *Kingston* (for two)
Henry Gibbs of *Salem M. A. Merchant*
Samuel Gibson *M. A.*
Mr. Timothy Gibson of *Stow*
Mr. John Godfrey of *Taunton*
Mr. Ezekiel Goldthwait (for two)
Capt. James Gooch of *Hopkinton*
Mr. John Gooch *Merchant* (for six)
The Rev. Mr. Nathanael Gookin of *Hampton*
The Rev. Mr. Thomas Goss of *Bolton* (for six)
The Rev. Mr. Ebenezer Gould of *Long-Island*
Mr. Harrison Gray Merchant (for three)
Mrs. Abigail Green
Mr. Benjamin Green Merchant (for two)
Capt. Jeremiah Green (for four)
Mr. Jonas Green
Joseph Green M. A.
Mr. Timothy Green of *New-London* Printer (for 6)
Mr. Joseph Greenleafe of *Newbury*

Mr.

Mr. Richard Greenleafe of *Newbury* Merch. (for 12)
Mr. Stephen Greenleafe M. A. Merchant (for two)
Mr. Triſtram Greenleafe of *Newbury*
Mr, Samuel Greenough of *Newbury*
The Rev. Mr. John Greenwood of *Rehoboth*
Samuel Greenwood M. A.
Jeremiah Gridley Eſq;

H

The Rev. Mr. Edward Holyoke, Preſident of *Harvard College*, in *Cambridge*. (for four)
Moſes Hale of *Newbury* M. A.
Mr. Nathan Hale of *Newbury*
Thomas Hale of Newbury Eſq:
Mr. Joſeph Hall of *Rumford*
The Rev. Mr. Samuel Hall of *Wallingford* (for three)
Capt. Stephen Hall
The Rev. Mr. Theophilus Hall of *Wallingford* (for 2)
The Rev. Mr. Willard Hall of *Weſtford*
Mr. William Hall
Mr. Benjamin Hallowell
Belcher Hancock M. A. Fellow of Harvard College
The Rev. Mr. John Hancock of *Braintree* (for two)
Mr. Thomas Hancock Merchant (for ſix)
Mr. Elnathan Hanmer of *Newport*
The Rev. Mr. Timothy Harrington of *Aſhuelot* (for 2)
Mr. William Hardy jun. of *Bradford*
Mr. John Harpin of *Milford* Phyſician
Mr. Benjamin Harris of *Newbury* Merchant
The Rev. Mr. William Hart of *Saybrook* (for two)
Jonathan Haſtings M. A. of *Cambridge*
Mr. Waitſtill Haſtings of *Hatfield* Phyſician
Mr. Hezekiah Hapgood of *Stow*
Mr, Joſiah Haywood of *Concord*
Mr. Richard Hazen of *Haverhill*
The Rev. Mr. Stephen Heaton of *Goſhen* (for two)
The Rev. Mr. Nathanael Henchman of *Lyn* (for four)
Mr. Eliſha Hide of *Norwich*
Mr. Joſeph Higgins of *Lyme* (for two)

Mr. Stephen Higginſon of *Salem* Merchant
The Rev. Mr. Abraham Hill of *Rhode-Town*
Mr. Joſeph Hills of *Newbury* Phyſician
Mr. Samuel Hill
Mr. Smith Hills of *Newbury*
Jonathan Hoar, *M. A.*
Mr. Stephen Hobs of *Kenſington*
Samuel Holbrooke *M. A.*
The Rev. Mr. Ebenezer Hinſdale of *Fort-Dummer*
Mr. Joſeph Holt of *Wallingford*
Joſeph Holt of *Andover M. A.*
Capt. John Homans
The Rev. Mr. James Honeyman of *Newport*
The Rev. Mr. William Hooper (for two)
Mr. John Hopkinſon of *Bradford*
The Rev. Mr. Samuel Hopkins of *Springfield*
Mr. Ephraim Hoſmer of *Concord*
Mr. Jonathan Hoſmer of *Acton*
The Rev. Mr. Stephen Hoſmer of *Haddam*
Mr. James Hovey of *Plymouth*
Mr. Luke Hovey
The Rev. Mr. Nathanael Hunn of *Reading* in *Connect.*
Mr. Jabez Hunt
Mr. Jacob Hurd
Mr. Samuel Hunting of *Long-Iſland*
Mr. Ebenezer Hews of *Newbury*
Thomas Hutchinſon Eſq; (for two)

J

Edward Jackſon *M. A.* (for ſix)
Mr. Joſeph Jackſon
Mr. Thomas Jackſon
Mr. Joſeph Jacob of *Scituate*
George Jaffrey jun. of *Portſmouth M. A.*
Mr. Leonard Jarvis Merchant
Mr. James Jeffrey of *Salem* Merchant
Mr. David Jenkins
Mr. William Jenniſon of *Watertown*

Mr.

Mr. Edward Jennings
Mr. John Indicott jun.
The Rev. Mr. Samuel Johnſon of *Stratford*
The Rev. Mr. William Johnſon of *Newbury*
Mr. Samuel Johnſon
Mr. Timothy Johnſon (for two)
Thomas Jones *B. A.*

K

Mr. John Kelley of *Newbury*
Mr. Daniel Kembal
The Rev. Mr. Samuel Kendal of *New-Salem*
Thomas Kilby Eſq; (for twelve)
Mr. Joſeph King of *Suffield*
Mr. Joſiah King of *Suffield*
Mr. Benjamin Kneeland jun.

L

The Hon. Benjamin Lynde of *Salem* Eſq;
The Hon. Iſaac Lothrop of *Plimouth* Eſq;
The Hon. Benjamin Lynde jun. of *Salem* Eſq;
Joſhua Lamb of *Roxbury* Eſq;
Mr. William Lampſon of *Kingſton*
Mr. Benjamin Landon *Mer*chant
Capt. John Larrabee Lieut. of *Caſtle Wm* (for 2)
Mr. Thomas Law of *Acton*
Capt. James Leavett
Mr. Jonathan Leavett
Joſeph Lee *M. A. Mer*chant (for two)
Mr. Knight Leverett (for two)
The Rev. Mr. Daniel Lewis of *Pembrook*
Daniel Lewis jun. of *Pembrook M. A.*
Mr. Eliſha Lewis of *Farmington*
Ezekiel Lewis jun. *M. A. Mer*chant
The Rev. Mr. Iſaiah Lewis of *Eaſtham*
Mr. John Light
Benjamin Lincoln of *Hingham* Eſq;
Mr. David Little jun. of *Marſhfield*

Mr.

Mr. Enoch Little of *Newbury*
The Rev. Mr. Ephraim Little of *Colchester* (for two)
Otis Little of *Marshfield* Esq;
Mr. Andrew Lord of *Saybrook*
John Loring *M. A.* Physician (for two)
Jonathan Loring of *Marlborough* M. A.
The Rev. Mr. Israel Loring of *Sudbury*
Mr. Henry Lovejoy of *Rumford*
John Lovel *M. A.* Master of the South Grammar-School
Mr. Ebenezer Lowell (for two)
The Rev. Mr. John Lowell of *Newbury*
Mr. Joshua Lunt
Mr. Stephen Lyferd of *Exeter*
Mr. Caleb Lyman (for two)
William Lynde of *Salem* M. A. Merchant
Mr. Josiah Lyndon of *Newport* (for two)

M

The Rev. Mr. Thaddeus Maccarty of *Kingston*
Mr. Hugh Mc'Daniel (for two)
Mr. Pelatiah Man of *Wrentham*
Richard Mansfield B. A.
Mr. Richard Mansfield of *Sudbury*
Mr. Jonathan Marble of *Stow*
Mr. Jacob March of *Newbury* Physician
Capt. Daniel Marquand
The Rev. Mr. Cyrus Marsh
Mr. Daniel Marsh of *Hadley*
Mr. Ebenezer Marsh of *Hadley*
The Rev. Mr Elisha Marsh of *Narraganſett*
Mr. Job Marsh of *Hadley*
John Marsh of *Hartford* Esq;
The Rev. Mr. Jonathan Marsh jun. of *New-Hartford*
Joseph Marsh *M. A.*
Thomas Marsh *M. A.* Fellow of *Harvard-College*
Mr. Benjamin Marshall of *Providence*
Mr. Joseph Marshall of *Milford* (for three)
Thaddeus Mason *M. A.*

Moſes

Moſes Mather *M. A.*
The Rev. Mr. Samuel Mather
Mr. Timothy Mather of *Lyme*
Joſeph Mayhew *M. A.* Fellow of *Harvard-College*
John Mellen B. A.
Mr. John Melven of *Concord*
Mr. Benjamin Merrell of *Killingſworth*
Mr. Nathanael Merrell of *Nottingham*
Mr. John Merriam of *Wallingford*
Capt. Nathanael Merriam of *Wallingford*
The Rev. Mr. Noah Merriam of *Springfield*
Mr. John Miles of *Concord*
Mr. Samuel Miles of *Concord*
The Rev. Mr. Richardſon Miner of *Unity*
Col. James Minot of *Concord*
Stephen Minot jun. *M. A.* Merchant
Mr. John Moffat of *Portſmouth Merchant*
Mr. John Moffat (for two)
Mr. Thomas Moffat *Merchant*
Mr. William Molineaux *Merchant*
Mr. Caleb Moody of *Newbury*
Mr. Benjamin Moody of *Newbury*
Mr. Joſhua Moody of *Newbury* (for two)
Mr. Uriah Moor of *Sudbury*
Mr. William Moor of *Sudbury*
Mrs. Mary Mumford of *Newport*
Mr. Abraham Moulton
Mr. Joſiah Moulton
John Murdock of *Plymouth* Eſq; (for ſix)

N

Mr. Samuel Nelſon of *Plymouth*
John Newman *M. A.*
The Rev. Mr. John Newmarch of *Kittery*
Mr. John Newmarch jun. of *Portſmouth*
Chriſtopher Newton of *Milford*
Samuel Nightingale of *Pomfret M. A.*
The Rev. Mr. Samuel Niles of *Braintree*
The Rev. Mr. Abraham Nott of *Saybrook*

The

The Rev. Mr. Joſeph Noyes of *New-Haven*
Mr. Jacob Noyes
John Nutting M. A.

O

Mr. Dudley Odlin of *Exeter*, Phyſician
EiiſhaOdlin of *Exeter* M.A.2
Mr. John Odlin of *Exeter* 2
Woodb. Odlin of *Exeter* M.A.
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Capt. Nathanael Oliver of *Chelſea* M. A.
Nathanael Oliver jun. M.A.
Peter Oliver M.A. Merchant
Samuel Olmſtead of *Eaſt-Haddam* Eſq;
Mr. Timothy Orne of *Salem* Merchant
Mr. Jeremiah Oſborne
Mr. Dav. Oſgood of *Lancaſter*
Mr. Hooker Oſgood of *Lanca.*
John Oſgood of *Andover* Eſq;
Mr. Thomas Oxnard Merchant (for three)

P.

The Hon. William Pepperrell of *Kittery* Eſq; (for two)
Mr. John Page of *Saliſbury*
Mr. Samuel Page of *Kenſington*
Mr. Sam. Palmer of *Bradford*
Mr. Tho. Palmer Merchant
Stephen Parker M. A.
The Rev. Mr. Thomas Parker of *Dracut*
The Rev. Mr. Joſeph Parſons of *Bradford*
The Rev. Mr. Samuel Parſons of *Rye* (for two)
The Rev. Mr. William Parſons of *Southhampton* (for two)
Richard Patteſhall M. A.
Mr. Jonathan Payſon
The Rev. Mr. Oliver Peabody of *Natick* (for two
Mr. William Peirce of *Stow*
Mr. John Peirce of *Dorcheſter* (for two)
Mr. Joſi. Pierce of *Hadley* M. A
Mr. J. Pierſon of *Newbury* (2)
Benjamin Pemberton Eſq;
N. Perkins M. A. Phyſician
Nicholas Perryman of *Exeter* Eſq;
John Philips M. A. Chaplain of Caſtle William
Mr. Nicholas Phillips jun. of *Weymouth.*
Capt. Benj. Pickman of *Salem*
Capt. Elias Pike of *Salisbury*
Tim. Pike of *Newbury* (for 2)
Mr. Joſiah Piper of *Acton*
James Pitts M. A. Merchant
Mr. N. Piper of *Concord*
Ichabod Plaiſted of *Salem* Eſq;
Col. Benj. Pollard (for two)
The Rev. Mr. John Prentice of *Lancaſter*
The Rev. Mr. Joſhua Prentice of *Holliſton*
The Rev. Mr. Benjamin Preſcot of *Salem*
Mr. Cha. Preſcot of *Concord*
John Preſcot of *Concord* Eſq;
Mr. Jonathan Preſcott of *Kenſington*
Mr. S. Preſcott of *Hampton*
Mr. John Prince of *Kingſton*
Mr. Nathan Procter of *Stow*

Q

The Hon. John Quincy of *Braintree* Eſq; (for two)
Norton Quincy M. A. Merchant (for two)

The

R

The Rev. Mr. William Rand of *Sunderland* (for four)
Mr. John Rawlings
Grindall Rawſon M. A.
Mr. William Reed Attorney at Law
Mr. Abraham Reller
Mr. Joſeph Remington of *Suffield*
The Rev. Mr. Caleb Rice of *Sturbridge.*
Mr. Dav. Rice of *Shrewsbury*
Mr. Jon. Rice of *Sudbury*
Aaron Richards B. A.
Joſ. Richards of *Dedham* Eſq;
Mr. D. Robins of *Lancaſter*
David Robinſon M. A.
Mr. Eph. Robinſon of *Kingſton* (for two)
Mr. James Robinſon of *Newport* Phyſician
Mr. Jeremiah Robinſon
Mr. John Robinſon (for two)
Mr. Benjamin Rogers
The Rev. Mr. Daniel Rogers of *Littleton*
The Rev. Mr. John Rogers
Benj. Rolf of *Rumford* Eſq;
Henry Rolf of *Newbury* Eſq; (for two)
Mr. Robert Rogers of *Almsbury* Phyſician
Mr. Thomas Rogers jun. of *Newbury*
Mr. Benj. Rowe of *Kenſington* Phyſician
Mr. Ebenezer Rowe of *Kenſington*
Mr. Eben. Rowell of *Eaſt-Haddam*
Thomas Rowell Eſq;
Jacob Royal Eſq;
The Rev. Mr. Thomas Ruggles of *Guilford* (for two)
The Rev. Mr. Samuel Ruggles of *Billerica*
Mr. Simon Rumpill
Capt. Daniel Ruſſel of *Newport* (for two)
Chambers Ruſſel of *Concord* Eſq;
Mr. James Ruſſel of *Charleſtown* Merchant (for two)
Mr. John Ruſſel
Mr. Nathanael Ruſſel

S

The Hon. Richard Saltonſtall Eſq; (for three)
The Hon. Stephen Sewall Eſq; (for two)
Mr. Malachi Salter jun.
Mr. Sampſon Salter
Mr. Ca. Sanborn of *Hampton*
Mr. Joſeph Savel
Mr. T. Savoury of *Bradford*
Mr. Joſiah Sauburn of *Exeter*
Edw. Scott of *Newport* Eſq;
Mr. Joſhua Sayer.
Mr. Sam. Seabury of *Duxbury*
The Rev. Mr. James Searing of *Newport*
The Rev. Mr. Joſ. Secombe of *Kingſton* (for two)
The Rev. Mr. Chriſtopher Sergeant of *Methuen*
The Rev. Mr. John Sergeant of *Stockbridge*
Mr. Moſes Sergeant.
Mr. Samuel Sarvice
Nicholas Sever of *Kingſton* Eſq; (for two)
Mitchel Sewall of *Salem* Eſq;
Mr. John Shaw

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Capt. Edward Sheafe of *Charlestown* (for four)
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Mr. J. Shephard of *Soughegon*
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The Rev. Mr. Thomas Skinner of *Colchester*
The Rev. Mr. Aaron Smith of *Marlborough*
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J. Smith of *Milford* M.A. (3)
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The Rev. Mr. John Southmaid of *Waterbury* (for 2)
Mr. S. Southworth of *Lyme*
The Rev. Mr. John Sparhawke of *Salem*
Mr. Nathanael Sparhawke of *Kittery* Merchant
The Rev. Mr. Sampson Spaulding of *Tooksbury*
John Sprague of *Newbury* M.A. Physician
Mr. John Staniford
The Rev. Mr. David Stearns of *Lunenburgh*
Mr. Steph. Steel of *Hartford*
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Benjamin Stevens M. A.
The Rev. Mr. Phineas Stevens of *Comacook*
Mr. Samuel Stevens
Mr. Simon Stone
The Rev. Mr. Isaac Stiles of *East-Haven* (for three)
Mr. Jeremiah Stickney of *Rumford*
Mr. Ebenezer Storer (for 4)
The Rev. Mr. Josiah Swan of *Dunstable*
Robert Swanton, Commander of his Majesty's Ship *Astrea* (for six)
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John Thaxter B. A.
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Mr. Cornelius Thayer jun.
Mr. Nathanael Thayer
Mr. Onisiphorus Tilestone
Capt. Jethro Tilton of *Hampton-Falls*
Capt. Joseph Tilton of Ditto
Mr. Josiah Titcombe
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The Rev. Mr. Christopher Toppan of *Newbury*
The Rev. Mr. Joseph Torrey of *South-Kingston* (for 4)

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Mr. Thomas Townsend
Mr. P. Tracey of *Newbury*
Mr. R. Treat of *Middleton*
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The Rev. Mr. Joshua Tufts of *Litchfield*
The Rev. Mr. David Turner of *Rehoboth* (for three)
John Turner of *Salem* Esq;
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Samuel Tyley jun. M.A. (6)
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The Rev. Mr. Tim. Walker of *Rumford*
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Mr. Cornelius White
The Rev. Mr. Ebenezer White of *Norton*
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Mr.

Mr. Sam. White of *Taunton*
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Mr. Stephen Whiting
Mr. T. Whiting of *Concord*
Mr. A. Whittelsey of *Saybrook*
Mr. Elisha Whittelsey of *Wallingford* Merchant (4)
The Rev. Mr. Samuel Whittelsey of *Wallingford* (for 6)
The Rev. Mr. Samuel Whittelsey jun. of *Milford* (for 2)
The Rev. Mr. Samuel Whitman of *Farmington* (for 2)
Mr. Samuel Whitman jun. of *Farmington*
Mr. Elnathan Whitman of *Hartford*
Mr. Jonathan Whitney of *Wrentham*
Mr. Rich. Whitney of *Stow*
S. Wickham of *Newport* Esq;
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Mr. Caleb Wilder of *Lancaster*
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Samuel Willard Esq; (for 2)
The Rev. Mr. Eben. Williams of *Pomfret*
J. Williams of *Taunton* Esq;
Capt. Williams of *Deerfield*
Mr. Robert Williams
Mr. T. Williams of *Deerfield*
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Mr. T. Wilson of *Kingston*
The Rev. Mr. Pain Winget of *Almsbury* (for two)
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Isaac Winslow M. A. Merch.
Mr. Kenelm Winslow (for 4)
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Mr. John Wood of *Concord*
The Rev. Mr. B. Woodbridge of *Amity*
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Mr. J. Woodman of *Newbury*
Mr. J. Woodman of *Newbury*
Mr. D. Woodward of *Sudbury*
Mr. J. Woodward of *Sudbury*
Mr. John Worth of *Hampton*
The Rev. Mr. William Worthington) for two)
Mr. Abijah Wyman

Y

Mr. M. Yeomans of *Colchester*

☞ A considerable Number of Subscribers to this Book sending too late, their Names could not be inserted.

CORRECTIONS.

Pag. 85. l. 15. after *of* r. *Mr.* P. 89. l. 7. of the Notes r. *propinquo.* P. 90. l. 5. of the Notes for *me* r. *mi.* P. 239 l. 15 after *been* r. *so.* P. 279. l. 23. after *which* r. *he.* P. 384 l. 22. for *exceptionable* r. *unexceptionable.*

INTRODUCTION.

ONE of the *first Fathers* of this Country, the memorable SHEPARD (whose *Writings* have been, of late, so highly commended) thought it needful to caution People, * "not to trust Men too far, nor boast "of any Man too much ; especially, in Regard "of his glorious *Profession* and *Affections* at *first*. "GOD (says he) sends divers of his faithful Ser- "vants to a Place ; and many, at first hearing, "are wrought upon, battered down, convinc'd, "mourning after Peace, going to Ministers, De- "light in Ordinances : Now many bless GOD "for their *Conversion;* and many a Christian is put "out of Doubt of it, Parents of their Children, "and Children of their Parents ; one Brother of "another, and one Christian Neighbour of ano- "ther.---O take Heed of boasting too much ! It "may be they may, and will fall down (before "they have liv'd many Years) when at their "Height. What Man was ever more sought unto "than JOHN ? All JUDEA came unto him ; yet, at "last they forsake him, rejoiced but a Season in "his Light ! They went also from him to CHRIST, "(John 7. 26. 32.) yet, JOHN complains, none re- "ceived his Testimony. CHRIST himself preached

* See his *Parable of the Ten Virgins*, second Part, Page 61.

" in CAPERNAUM, and never such *exalting* a Man : " They *boasted* in him : Yet only a few Babes " which the LORD wrought upon. The GALATI- " ANS would loose their Eyes for PAUL ; yet, af- " terward they slight him, and join with false " Teachers against him. O therefore pray for " them, and weep for them, but do not trust them " too far ! Neither trust yourselves too much. " *Then are ye my Disciples,* (Joh. 8. 31.) *if ye con-* " *tinue.* DEMAS forsakes PAUL : All in *Asia* for- " sake me."

Had this observable Caution been the Product of a *Spirit of Prophesy*, I can scarce see, how it could, in a more pointed Manner, have admonished us in these Days. There never was a Time, in this Land, wherein there was such flocking after *some particular Ministers*, and *glorying* in them, as though they were GODS rather than *Men* ; never a Time, wherein Men's *Professions* and *Affections* rose higher ; never a Time, wherein *Conversions*, *numerous* Conversions were so much boasted of : Would to GOD, there was no Reason to suspect the Truth of any one of them ! But it ought always to be remembred, there may be a *very specious Shew*, where there is not the *Substance* of Religion : Nor are Persons without Danger of resting in the *former*, to the Neglect of the *latter* : And, it may be feared, whether this Danger han't been greatly increased, while so many have been encouraged to look upon themselves as in a *State of Grace*, without that Proof of the *Reality* of their *Conversion*, which might reasonably be expected. There has certainly been too much *Haste*, as well as *Positiveness*, in declaring these and those, in this and the other Place, to have *passed from Death to Life* : A Judgment has been too commonly formed of Men's *spiritual* Condition, more

more from their *Affections*, than the *permanent Temper* of their Minds discovered in the habitual *Conduct* of their Lives; not duly considering, how precarious that Religion must be, which has its *Rise* from the *Passions*, and not any *thorow Change* in the *Understanding* and *Will*.

Much, I am sensible, has been said, in these Days, of *a Work of GOD* going on in the Land: And I trust, this has all along been the Case with this People, from the Days of our *Fathers*: And I doubt not, 'tis so now; nay, I charitably hope, there have been more *numerous* Instances of *saving Conversion*, in the Years past, than usual: But must it not be said, at the same Time, that there have been *more Disorders* and *greater Extravagances*, than common: And what is of still more dangerous Tendency, han't the great Talk of a *Revival of Religion* arisen *more* from the *general Appearance of some Extraordinaries*, (which there may be where there is not the *Power of Godliness*) than from such Things as are *sure Evidences* of a *real Work of* GOD in Men's Hearts? I am clearly satisfied, this is the Truth of the Case, however unwilling some may be to own it.

Nor have People been so plainly and faithfully taught, as it were to be wisht, what a *Work of GOD is*, or how to distinguish between those Things which are undoubted Marks of *such a Work*, and those which are not. They have often been told of *the glorious Work of GOD*; *his Work*; so as was never before seen in our *own*, or *Father*'s Days.

But have they not been too much left to think, as if the Thing hereby intended was, the late *religious Appearance*, taken in the *Gross*? This, I

believe, is the *Idea* Multitudes have of what is called, *the Work of GOD going on in the Land*; which, if it be, they certainly include that in their Notion of *GOD's Work*, which is highly dishonorary to him: Nor is it any Wonder, if, from this mistaken Tho't of what is truly the *Work of* GOD, they should speak of those as its OPPOSERS, who are its greatest FRIENDS; and have proved themselves to be so, by their Endeavours to discountenance such Things as are dangerous to Men's Souls, and may prove a Hindrance to the Progress of *real Religion*. People must have in their Minds some distinct Conception of the *Nature* of a Work of GOD, or they will act in the Dark, while they embrace *these* as the *Friends* of it, and stand aloof from *those* as its *Enemies*: They will, in this Case, neither know what they say, nor whereof they affirm.

What I propose therefore, by way of *Introduction*, is, to exhibit, in as brief a Manner as I can, a distinct and clear Idea of *a Work of GOD*, with the *Appearance* it will make; especially, when it is *remarkable*.

Now, in a Sense, every Thing that comes to pass, may be call'd the *Work of GOD*; for as our SAVIOUR said to his Disciples, * *A Sparrow shall not fall to the Ground without your Father: The very Hairs of your Head are all number'd.* All *great Events* in Providence, whether in a Way of *Judgment* or *Mercy*, are more especially the *Work of GOD*; according to that, † *I form the Light, and create Darkness: I make Peace and create Evil: I the* LORD *do all these Things.* *Creation* and *Redemption*

* *Matth.* 10. 29, 30. † *Isa.* 45. 7.

are

are ſtill more eminently the *Works of GOD*, and always ſo ſpoken of in the Oracles of Truth. But the *Work of GOD* here intended, is the ſame with that, concerning which our SAVIOUR ſays, * *This is the Work of GOD, that ye believe on him whom GOD hath ſent*: 'Tis the ſame with that, of which the *Apoſtle* ſpeaks, when he affirms, ‡ that *he who hath begun a good Work in you, will perform it until the Day of* JESUS CHRIST; and which he calls, † *The Work of Faith with Power*: 'Tis in one Word, That *Work of divine Grace*, which is ſometimes, called the *New-Creation*; ſometimes the *New-Birth*; ſometimes the *Spirit's Renovation*; ſometimes *Converſion*, or as 'tis otherwiſe expreſs'd, a being *turned from Darkneſs to Light, and from the Power of Sin and Satan unto GOD*.

Let me obſerve the following Things concerning this *Work of GOD*.

Firſt of all, There is *ordinarily* ſome Preparation in the Mind of Sinners, previous to it. This is call'd by Divines *Conviction*; by which is underſtood that Operation of the HOLY SPIRIT, whereby, in a Way agreeable to the Nature of Man, he opens to the Sinner a View of himſelf, in his *Sinfulneſs* and *Guilt*: upon which, he is driven out of his former Eaſe, and fill'd with Anxiety and Diſtreſs. This inward Diſturbance may, as to its Degree, be various in different Perſons; but there is the *Reality* of it in all: In all, I mean, who have come to Years, before they have had awakened in them ſerious Thoughts of their Souls, and another World: In reſpect of this Kind of Perſons, & thoſe among them in *ſpecial* who have not been under

* *John* 6. 29. ‡ *Phil.* 1. 3. † 1 *Theſ.* 1. 11.

Reſtraints

Reſtraints from Sin, but have accuſtomed themſelves to do Evil, 'tis rare, if ever, that the *Work of GOD* is wrought in them, but their Conſciences are firſt alarmed, and their Hearts fill'd with bitter Remorſe for their paſt Follies.

But then, it may be worth a particular Remark, this *Preparation of Mind*, is not the *Work of GOD* in the *ſpecial* and diſtinguiſhing Senſe; in ſuch a Senſe, as that the *Subjects* of it may be thought to be in a State of Salvation. *Hypocrites in Zion* may ſay, *Who among us can dwell with devouring Fire?* And they may be Hypocrites ſtill: Nor is the greateſt Diſquietude of Soul; a Diſquietude expreſſing itſelf in *Roarings*, or *Tremblings*, or the *ſtrangeſt bodily Effects*, a ſufficient Evidence of a *ſaving Work of Grace*; yea, it may be nothing more than the Effect of *Nature*; or, if it ſhould, in the Beginning, ariſe from a *divine Influence*, 'tis yet a *Mark* of a converted State that may not be depended on. Perſons, notwithſtanding all this, may be under Condemnation, and finally doom'd to a Departure from CHRIST with the Workers of Iniquity.

It may be nextly ſaid, This *Work of GOD* is a *ſecret* Thing; a Work *within* Men; a Work effected in the *inward* Frame of their Mind. It *principally* lies in a *new Heart*, *another Soul*; in other Views and Intentions, other Thoughts and Sentiments, other Principles and Springs of Action: All which Things are hidden, out of the Sight of the World.

From whence it follows, by the Way, that the *Work of God*, as an *internal* Thing, can be judged of by others, only from the *outward* Diſcoveries of it

it. One Man can't look into the Heart of another: This is the Prerogative of him who has said, † *I am he that searcheth the Heart, and trieth the Reins of the Children of Men.* If therefore we would judge of the *interior* State of *others*, we must do it from some *external Manifestations* of it.

Men may open to us the Temper of their Minds, in a Relation of their *Experiences*: But even here, we are liable to be deceived. They may be mistaken about their own State; and what is worse, may represent Things different from what they really are: so that at the best we only judge in this Case upon Supposition. And as there is so much Hypocrisy in the World, it would be but Prudence to hear Men's Declarations, respecting themselves with a heedful Caution. It may perhaps be a Truth here, as well as in other Cases, *Actions* speak much louder than *Words*.

And this therefore is another Way, in which Men may disclose what is *within* them; and 'tis the great *Gospel Rule* by which we are to govern our *practical* Sentiments one of another. Says our SAVIOUR, * *By their Fruits ye shall know them? Do Men gather Grapes of Thorns? Or Figs of Thistles? Even, so every good Tree bringeth forth good Fruit: but a corrupt Tree bringeth forth evil Fruit. A good Tree cannot bring forth evil Fruit; neither can a corrupt Tree bring forth good Fruit.* Agreeable whereto are those Words, ‡ *Either make the Tree good, and his Fruit good; or else make the Tree corrupt, and the Fruit corrupt: For the Tree is known by his Fruit.*

† *Rev.* 2. 23. * *Matth.* 7. 16, 17, 18. ‡ *Matth.* 12, 33, 35.

--- *A good Man, out of the good Treasure of his Heart, bringeth forth good Things; and an evil Man, out of the evil Treasure, bringeth forth evil Things.* 'Tis true, this is not an infallible Rule; nor did our SAVIOUR ever intend to give us one: This would anticipate the *last Judgment*, or render it needless; for *Men's States* would be known beforehand.

It may be further noted, *this Work of GOD* is the *same* at *all Times*, and in *all Places*.

I mean not that the *Instruments*, *Means*, or *Manner*, of it's Production, are always alike. There has commonly been a great *Diversity* here, as seemed best to the Wisdom of GOD.

Sometimes, he has taken the Work very much into *his own Hands*, and sometimes he has made use of *Instruments*: And when this has been the Case, the *Instruments* he has chosen, have sometimes been *more* adapted to such a Design, and sometimes *less* so. i. e. to the Eye *Man's of Wisdom*; for in *themselves*, they have always been the *best*, and were we able to see clearly into the *Reasons* of Providence, we should perceive them to be so: To be sure, they are never such as are in their *own Nature* unfit to be made use of.

There has likewise ordinarily been a *Variety* as to the *Means*. Sometimes it has pleased GOD to make Use of *one* Means, and sometimes of *another*; sometimes the Means have been *wonderful* and *extraordinary*, as in the Days of MOSES and of CHRIST; and sometimes they have been of a *more common* Nature: And sometimes *He* may have accomplished the Work without any Means at all.

And

And *alike various* has been the *Manner*, in which GOD has wrought upon the Minds of Sinners. Sometimes it has been in a Way of *great Terror*, and ſometimes in the Methods of *Mildneſs* and *Gentleneſs*. Sometimes he has dealt ſo with them, that they could not but have a *clear* and *diſtinct Perception* of his *Operations in them*; and ſometimes he has formed them into a *new Workmanſhip*, in a more *inſenſible*, and variouſly interrupted Way.

Neither do I mean, that this *Work of GOD* is the *ſame* in its *Strength* and *Beauty* in all; or that 'tis always wrought in the like Number of Inſtances, either in one Place, or another. There has always been an *admirable Diverſity* in this Reſpect! Some have been made to partake of the *divine Nature* in one Degree, others in another; ſometimes a *greater* Number have appeared *living Images* of their Father in Heaven, ſometimes a *leſs*.

But as to the *Work*, for *Subſtance*, 'tis the *ſame* in all *Places*, and among *all People* under Heaven. There may be a Variety as to the *Circumſtances*, *Degrees*, and *Appendages* of it; but for the Thing it ſelf, as to it's *Eſſence*, 'tis the *very ſame* all over the World; has been ſo from the Days of CHRIST; yea, from the Days of ADAM, and will be ſo to the End of the World. Very obſervable to our Purpoſe here, are the Words of the famous Dr. OWEN. Says he, * "*Regeneration* by the HOLY "SPIRIT is the *ſame Work* for the *Kind* of it, and "wrought by the ſame Power of the SPIRIT, in "all that are regenerate, or ever were, or ſhall

* *Diſcourſe of the Holy Spirit*, P. 177, 178.

"be

" be so, from the Beginning of the World to the " End thereof. *Great Variety* there is in the Ap- " plication of the *outward Means*;--- nor can the " *Ways* and *Manner* hereof be reduced unto any " certain Order. For the SPIRIT worketh how, " and when he pleaseth, following the sole Rule " of his own Will and Wisdom. Mostly, GOD " makes Use of the *preaching of the Word*; thence " called an *engrafted Word which is able to save our* " *Souls*: Sometimes 'tis wrought *without it*, as in " all those who are *regenerate* before they come to " the *Use of Reason*, or in their *Infancy*: Some- " times Men are called, and so regenerate in an " *extraordinary* Manner, as was PAUL; but mostly " they are so, in and by the Use of *ordinary* Means, " instituted and sanctified of GOD to that Pur- " pose. And great *Variety* there is in the *Percep-* " *tion* and *Understanding* of the Work it self, in " them in whom it is wrought. For in it self it " is *secret* and *hidden*, and no otherwise discovera- " ble than in it's *Causes* and *Effects*, *John* 3. 8.---- " And there is a great *Variety* in carrying on this " Work towards Perfection, in the Growth of the " new Creature, or the Increase of Grace implan- " ted in our Natures by it: For some, thro' the " Supplies of the SPIRIT, make a great and speedy " Progress towards Perfection; others thrive slow- " ly, and bring forth little Fruit, the Cause and " Occasions whereof are not here to be enume- " rated. But notwithstanding all Differences in " *previous Dispositions*, in the *Application* of *outward* " *Means*, in the *Manner* of it *ordinary* or *extraor-* " *dinary*, in the *Consequents* of *much* or *less* Fruit, " the *Work it self*, in its *own Nature*, is of the " *same Kind, one and the same.*"

It

It may be again remarkt, The *Appearance* of *this Work* of GOD, as well as the Work it ſelf, is always the *ſame*. What I intend is, that the *Appearance* is ever of a *like Kind* and *Nature*. As the *Inſtruments*, *Means*, *Circumſtances* and *Appendages* of the *Work* may be different, ſo will be the *Appearance* as to theſe Things: And as the *Work it ſelf* may be *more* or *leſs* perfect, in this or the other Place, at this or the other Time, ſo will be the *Appearance* more or leſs glorious. It will bear an *exact Proportion* to the *greater* or *leſs* Degree of the Work it ſelf; So it always has been, ſo it is now, and ſo it ever will be to the End of Time, in all Parts of the Earth: Which leads me, to what I have principally in View here,

In the laſt Place, to deſcribe the *Appearance* of this Work of GOD. And in doing of this, I ſhall confine my ſelf to the *Scripture*, as the *ſureſt Guide*, as well as *only Rule*. And the *Texts*, deſcriptive of *this Work of GOD*, and the *Appearance* it will make, are ſo numerous, and expreſſive, that there can be no reaſonable Ground for Debate upon the Matter.

There are ſeveral *Propheſies* in the *Old-Teſtament*, which look beyond the then preſent Day to the Times of the MESSIAH, and plainly point out the *Appearance* this *Work of GOD* will make in the World. Such an one is that, † where it is promiſed in theſe Words, *I will pour upon the Houſe of* DAVID, *and upon the Inhabitants of* JERUSALEM, *the Spirit of Grace and of Supplication; and they ſhall look upon me whom they have pierced, and they ſhall*

† *Zech.* 12. 10.

mourn

mourn for him, as one mourneth for his only Son; and shall be in Bitterness for him, as one that is in Bitterness for his first-Born. I here take that for granted, which is supposed by the Generality of *Expositors* to be the Truth, that these Words look forward to the Days of CHRIST, and foretell the *outpouring* of the SPIRIT, in a *marvellous Work of Grace*. Whether they refer more immediately to the *Jews*, and were fulfill'd in the *first Times* of the Gospel; particularly, when *three Thousand*, who had been consenting to the *Crucifixion* of CHRIST, were, upon PETER's *Sermon, pricked in the Heart:* or concern Sinners in general under the *Gospel-Dispensation*, I dispute not. In which ever Sense the Words are understood, the *Effect* or *Appearance* of this *Work of Grace* (which is all I now aim at) is the same; viz. *a great and bitter Mourning for Sin*, such a Mourning as Parents are subject to upon the Death of an *only Son*, or *first-born*. But then, you observe the *Rise* of this Sorrow and Lamentation. It flows from a *Look* to that SAVIOUR, whom by Sin we have *pierced*; and not from a *Dread of Wrath and Hell*. There is, 'tis true, a Sorrow for Sin which may be excited from a *Fear of Punishment*; and this is commonly the *first* Kind of Sorrow, and it has its Use in Religion: But its no Sign of a *truly penitent Heart*, whatever Stress Sinners may be dispos'd to lay upon it: Nor is it the *Mourning for Sin* here *propheſied* of. This is a Sorrow taking *Rise* from *Faith* in CHRIST, and a View of Sin as occasioning those Sufferings, HE underwent to make *Atonement* for it. And 'tis no Wonder if the Sorrow, which has such a *Rise*, is great like to *that* for a *First-Born*. For there is nothing; no, not the *Torments of Hell* itself, that will so effectually move and melt the Heart, as a *believing Sight of* CHRIST, in his *bitter Sufferings*, and

and *dying Agonies*, for our Sins. This, if any Thing, will open the Springs of Grief, and overwhelm our Souls with Sorrow at the Remembrance of our Tranſgreſſions.

And this, let me add, is the *only* Sorrow for Sin, that is a *Fruit of Grace*, and *evidential* of a *ſaving Work* of the SPIRIT upon the Sinner's Heart. An *Eye* to CHRIST is the *only Goſpel-Ground* of a *Goſpel-Repentance*. The *Curſe of the Law*, and the *Wrath of God*, may alarm Conſcience, and diſtract the Sinner almoſt with Anguiſh and Terror; but all will be to no Purpoſe, unleſs CHRIST comes into Conſideration, and a *believing Look* to him gives Spring to the Sorrow. This is the *Life* of true Repentance: Without a View to CHRIST, 'tis but as a *dead Carcaſs*.

The *out-pouring* of the SPIRIT is again ſpoken of *, where GOD promiſes to give to his People a *new Heart*, and to *put his* SPIRIT *within them*. And what is the *Effect*, the *viſible Appearance*? It follows in the next Words, † *Ye ſhall walk in my Statutes, and ye ſhall keep my Judgments and do them.* This is more fully expreſt in the next Chapter, ℣. 23, 24. *Neither ſhall they defile themſelves any more with their Idols, nor with their deteſtable Things, nor with any of their Tranſgreſſions:---- They ſhall alſo walk in my Judgments, and obſerve my Statutes, and do them.*

Another *Propheſie*, wherein the *out-pouring of the SPIRIT*, in a *Work of Grace*, is ſpoken of, with a more *particular* Account of the *Appearance*

* *Ezek.* 36. 29. † ℣. 21.

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it will make, we have in Isa. 32. 15, 16, 17. *Until the SPIRIT be poured out upon us from on high, and the Wilderness be a fruitful Field, and the fruitful Field be counted for a Forest. Then Judgment shall dwell in the Wilderness, and Righteousness remain in the fruitful Field. And the Work of Righteousness shall be Peace, and the Effect of Righteousness, Quietness and Assurance for ever.* We have here an Account, not only of a *Work of Grace*, but its *Appearance*, the *Effect* that will be produced by it. *The Wilderness shall become a fruitful Field.* i. e.* "These who have "been as a *Wilderness*, barren and unfruitful, "bringing forth no Fruit to GOD, but wild Fruits "of Sin, shall be changed, tilled, converted, and "made fruitful, to bring forth Fruits of *Holiness* "to GOD, *And the fruitful Field shall be counted* "*for a Forest.* i. e. They that have a Principle of "Fruitfulness in them, and did bring forth Fruit "before, yet now, upon the *pouring out* of the SPI-"RIT upon them, shall receive such Abundance of "Grace, and be so eminent in the acting of it, "that what they did before shall be accounted, "as the Fruit of a barren Forest, in Comparison "of what they do now. Or the Meaning may "be, Those that were before *fruitful Fields* shall, "upon the *pouring out* of the SPIRIT, fructify so "incredibly, that they shall seem rather to be a "*Wood*, a *Forrest*, a *Thicket*, than a Field of Tillage "(by an Appropiation of such Expressions as are "sometimes

* I have *paraphrased* this Text, in the Words of one of the *Fathers* of this Country, the Rev. Mr. ADAMS of DEDHAM; which I the more readily chose to do, because I find, in the *Preface* to his *Sermon*, an excellent Character given of him, for his *Piety* as well as *Learning*, by those two *Lights* in our *Churches*, the famous Mr. TORRY and Mr. FLYNT.

" ſometimes uſed concerning the incredible Fer-
" tility of ſome Fields in Grain and Fruits, unto
" the exceeding Fruitfulneſs of Perſons in Grace,
" and *ſpiritual and holy Actions*): And ſo the Senſe
" is the ſame as before. † *Then Judgment ſhall*
" *dwell in the Wilderneſs*. i. e. *Thoſe* who were as
" a *Wilderneſs* before, untilled, untaught, unre-
" generate, and unſubdued to the Will of *GOD*,
" being now converted, ſhall give Heed to Judg-
" ment, Equity, Righteouſneſs, Honeſty and Pi-
" ety; abandoning all Ways of Prophaneneſs,
" Debauchery, Diſhoneſty, Injuſtice, Intempe-
" rance, and Impiety, which once they lived in.
" *And Righteouſneſs remain in the fruitful Field.*
" i. e. Chriſtians, Profeſſors, who have given
" up their Names to CHRIST, ſhall be ſtudiouſly
" careful, to hold faſt Righteouſneſs, Sincerity
" and Uprightneſs in all their Carriages towards
" GOD and *Man*; being plain-hearted, right-
" down fair and ſquare in all their Dealings, be-
" having themſelves in all Things holily, juſtly
" and unblameably; being harmleſs, and with-
" out Rebuke: Putting away all Semblance of
" Diſhoneſty, unjuſt Dealing, Unfaithfulneſs,
" Untruth, Encroaching, Covetouſneſs, Double-
" Dealing, Unſteadineſs, Shuffling, Winding, Tur-
" ning, and whatſoever elſe is unworthy the Vo-
" cation wherewith they are called. And theſe
" ſure are happy and bleſſed Times, when there
" are ſuch Fruits of Sanctification, ſo generally and
" univerſally appearing. *And the Work of Righte-*
" *ouſneſs ſhall be Peace; and the Effect of Righte-*
" *ouſneſs, Quietneſs, and Aſſurance forever.* There
" ſhall

† Vid. Engliſh Annot. in *Iſai*, 25. 17. And *Calvin* in Pol. Synop. Crit. ibid.

" shall be *Peace with GOD*, and the Testimony " of that Peace in their *Consciences*; whence an " holy Serenity and Calmness of Soul, the Peace " of GOD which passeth all Understanding, keep- " ing their Hearts and Minds thro' JESUS CHRIST; " a religious Composure of Mind, resting quietly " upon GOD alone, and depending on him with " confident Assurance of Mercy, Protection (and " all Good) from him.*

The *Appearance of this Work of GOD*, is again particularly described in that Prophecy, referring to the Times of CHRIST, Isai. 11. 6, 7, 8, 9. *The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid: and the Calf, and the young Lion, and the Fatling together, and a little Child shall lead them. And the Cow and the Bear shall feed, their young ones shall lie down together: and the Lion shall eat Straw like the Ox. And the sucking Child shall play on the Hole of the Asp, and the weaned Child shall put his Hand on the Cockatrice-den. They shall not hurt, nor destroy in all my holy Mountain: for the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea.* The Meaning of which Words, according to the Sense of almost all Expositors, stripped of Metaphor, and put into plain English, is obviously this, That in the Times of the *Gospel*, when Men are effectually wrought upon by divine Grace, the Roughness of their Temper shall be smoothed, their Passions restrained and brought into Order, so that they shall live together in Love and Peace, doing to each other all the Offices, not only of Humanity, but of Christian Kindness and Charity. Such Persons

* *Eng. Annot. in loc.*

as were once *ravenous* in their Disposition, should undergo a *Transformation*, as if a *Wolf* should change his *Nature*, and of *Savage* become gentle so as to *feed with Lambs*, ; or as if the *Leopard* should quit his *Fierceness*, and lie down with the *Kids*: And such as were once *angry* and *techy*, should pass through an Alteration, as if the *Asp* should lose its *Venom*, and suffer a *Child to play about its Hole*. There should, in a Word, be no more biting, opposing and devouring one another: But *this Change* in Men would make them mild and gentle; disposing them to behave towards each other with all Tenderness, loving one another as themselves.

But the best Idea of the *Appearance of this Work of GOD* is to be fetched from the *New-Testament*, where the *Texts* descriptive of it, are still more clear and express.

Only, before I proceed, I shall make one Remark: It is this; That there is a *two-fold Work of the* SPIRIT *of GOD* spoken of in Scripture: The one respects his *extraordinary* and *miraculous Gifts* and *Powers*; the other, his *common* and *ordinary* Influence, that by which *a Work of Grace* is begun and carried on in the Souls of Men, to their being prepared in this World, for Glory and Honour in the better World that is to come. Some *Texts*, when they speak of the *Work of the SPIRIT*, may include *both* his *ordinary* and *extraordinary* Work; and some may more especially mean the *former*, and others the *latter*. But however this be, a Distinction ought always to be made between these *Works of the SPIRIT*.

And let it be carefully remembred, when the *Work of the SPIRIT*, in the *extraordinary Sense*, is the

Thing intended, the *Effect* hereof, or its *Appearance*, whether in *Propheſyings*, *Viſions*, *Revelations*, *Signs*, *Wonders*, or any other *ſtrange* and *miraculous* Events, is not the *Appearance* to be looked for, from the *ordinary* Influence of the SPIRIT, i. e. his *ſaving Work* upon the Souls of Men: Nor can it be collected from all the *miraculous* Gifts and Powers that any were the Subjects of, when the SPIRIT was poured forth in the Days of the *Apoſtles*, that they were among the *Sanctified in* CHRIST JESUS. Some, who were then the Subjects of a *Work of Grace*, were, no Doubt, endowed with the *extraordinary* Gifts of the *HOLY GHOST*; but their *extraordinary Endowments* were no Proof of their having wrought in them an *effectual Work of Grace*. Says the celebrated Dr. OWEN, * "Thoſe "who were *miraculouſly* converted, as PAUL; or, "who upon their Converſion had *miraculous Gifts* "beſtowed upon them, as had Multitudes of the "primitive Chriſtians, were no otherwiſe *regene-* "*rate*, nor by any other *internal Efficiency of the* "*Holy SPIRIT*, then every one is at this Day, "who is really made Partaker of this Grace and "Privilege: Neither were thoſe *miraculous* O- "perations of the *Holy SPIRIT*, which were *vi-* "*ſible* unto others, *any Part* of the Work of Re- "generation; nor did they belong neceſſarily "to it: For many were the Subjects of them, "and received *miraculous* Gifts by them, who "were never *regenerate*; and many were *rege-* "*nerate*, who were never Partakers of them!"

It's probable, we ſhould generally be diſpos'd, at once, to look upon a Man as the Subject of a

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* *Diſcourſe of the* SPIRIT. Page 178.

Work

Work of GOD's Grace, if he was endow'd with *extraordinary Gifts*; if, to all *Appearance*, he had the *Spirit of Prophecy*, the *Gift of Tongues*, *the Gift of Healing*, and had Faith so that he *could do Miracles*: But a Thousand of these Gifts, considered simply in themselves, are no Argument of a *regenerate State*. The least Spark of true CHRISTIAN CHARITY is a better Evidence of a *Work of GOD in the Soul*, than the greatest Ability to *shew Signs*, and *work Wonders*. The learned Dr. HICKS has express'd himself upon the *saving* and *miraculous* Gifts of the SPIRIT, in a Manner well worth transcribing *.

" As for these (the *miraculous* Gifts) they neither supposed any *saving* Change in the gifted " Person, nor necessarily brought any along with " them, nor drew any after them. But as " St. CHRYSOSTOM compares them to Riches, so " like Riches they tempted Men to Pride, Vanity and Contempt of their Governors, as also " to envy and hate one another:-----Nay, so inconsiderable are these Gifts for themselves, and " so unprofitable to any Christian, as to his main " Concern, that like the *Sun* and *Rain* they were " given to *good* and *bad*.--- The Tongues of Men " or Angels, to speak in the *Apostle's* Words, " could have said nothing more plain or emphatical [than what he has said in the 1 Cor. 13. " beg.] to shew how much more excellent the " *saving Graces* of the SPIRIT are, than the *infused* " *miraculous Gifts*, which can neither render us " like GOD, nor qualify us for the Enjoyment " of him; and which Things have no intrinsical " worth to the Persons who formerly had them, " nor made them more useful for the Church,

* See his *Enthusiasm exorcised.* from the 54th to the 59th Page.

" than acquired Gifts, which are the *ordinary*
" Means of Faith and Repentance, make us.
" Suppose thou knowest the Gospel, like the *Apo-*
" *stles*, by *Inspiration* ; What then ? Another
" Minister, who knows it by *Reading* and *Study*, is
" as capable, by the Blessing of GOD, to serve
" the Church as thou : And besides, if thou art
" like a vain *Corinthian*, ambitious of Inspiration,
" know that it will add nothing to the Reputa-
" tion of thy Parts ; for an inspired Man is but
" the Vessel to the Treasure, the very Instrument
" and Machine of the HOLY GHOST, who can or-
" dain Strength out of the Mouth of Babes and
" Sucklings, and make a Child, or an Idiot, if
" he please, preach as well as thee. Or,
" suppose thou hadst the Spirit of *Prediction*;
" what then ? The Knowledge of Things
" past being as excellent in its self, and
" generally more useful to the World, than
" the Knowledge of Things to come, the *Historian*
" would then have as much to boast of as thou?
" --- But if thou couldest do *Miracles* ; what if
" thou couldest ? *Hereticks* and *Magicians* have
" done them, and JUDAS did them ; and many
" shall say to me in that Day, LORD, LORD, *have*
" *we not prophesied in thy Name, and in thy Name*
" *cast out Devils, and in thy Name done many won-*
" *derful Works* ? *Then will I say unto them, I know*
" *you not : Depart from me ye Workers of Iniquity.*
" But thou art a Minister, and wouldst fain *preach*
" *by Inspiration* ; why so ? Not out of *Corinthian*
" Vanity and Ostentation ; for then thou art a vain-
" glorious Man ; but because thou hast a Desire to
" convert Souls : But alas, thou art not sure of that,
" for the Words of the inspired PAUL were a Stum-
" bling-Block to the *Jews*, and a Scandal to the
" *Greeks*, even the Savour of Death to many
" who heard him. And the Souls of Thousands

" who

" who heard *inſpired* Sermons, from CHRIST and " his *Apoſtles*, and ſaw them alſo work Miracles, " lie roaring now in the Flames of Hell. But to " *pray* by the SPIRIT is a moſt deſireable Gift; " But thou canſt cry *Abba Father*, without Inſpi- " ration; and thou mayſt make Prayers and Sup- " plications, and Interceſſions, and giving of " Thanks for all Men without Inſpiration: Which " if thou hadſt, would not make thy Prayers " more excellent in themſelves, or more accepta- " ble in the Sight of GOD: For whoſoever " hath a devout Soul, and approaches GOD with " that Reverence which is due to his infinite " Majeſty, and *heartily* asks what he would obtain, " in the Name of CHRIST *his dear Son*, ſhall pre " vail as much as if it were inſpired. ------ " From all which it appears how much more ex- " cellent and deſireable the ſaving Graces of the " SPIRIT are, than all theſe *pompous miraculous* Gifts: " In which there is really no intrinſical excellence, " --- All which I would have thoſe eſpecially to " conſider whoſe *enthuſiaſtical* Tempers, or Educa- " tion, incline them firſt to admire, and then to " conceit theſe miraculous Gifts, till by inſenſible " Degrees they impoſe upon their own Imaginati- " ons, and commence within themſelves illumina- " ted Men. "

But having made this *Remark*, or *Digreſſion*, if any ſhould chuſe to call it ſo, I now come to mention the *New Teſtament* Texts, which deſcribe to us the *Appearance* of *this Work of* GOD.

And the *Deſtruction of the Prevalence of Sin, and Vice*, they always repreſent as *one of the certain Characteriſticks of this Work*. The Paſſages to this Purpoſe are many, and the Language of them

various and significative: † *How shall we that are Dead to Sin, live any longer therein?* And a little onwards, § *Knowing this that our old Man is crucified with him,* (CHRIST) *that the Body of Sin might be destroyed, that henceforth we should not serve Sin: For he that is Dead to Sin, is freed from Sin.* And the Apostle speaking of those who *are in* CHRIST JESUS, and to whom there *is no Condemnation,* gives that as their Character, † *who walk not after the Flesh, but after the Spirit:* The just Import of which Character may be learned from that Description of this same *Apostle,* * *Now the Works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like: Of which I tell you before, as I have also told you in Time past, that they which do such Things shall not inherit the Kingdom of GOD.* Or, from that Command of his, ‖ *Mortify therefore your Members which are upon the Earth, Fornication, Uncleanness, inordinate Affection, evil Concupiscence, and Coveteousness which is Idolatry; for which Things sake cometh the Wrath of GOD on the Children of Disobedience.* The Apostle JOHN is is still more peremptory in his Language, as to this Destruction of the *Power of Sin,* where there is a *Work of Grace,* ‡ *If we say that we have Fellowship with him, and walk in Darkness, we lie, and do not the Truth.* And again, in the next Chapter but one, ** *Whosoever abideth in him sinneth not; Whosoever sinneth, hath not seen him, neither known him.* And yet again, in a Verse or two onwards, *Whosoever is born of GOD doth not*

† Rom. 6. 2. § Rom. 6. 7. † Chap. 8. 1. * Gal. 5. 19, 20, 21. ‖ Col. 3. 5, 6. ‡ 1 Joh. 1. 6. ** Ver. 6.

commit

commit Sin, for his Seed remaineth in him; and he cannot sin, because he is born of GOD: Which same Thought is still repeated, † *We know that whosoever is born of GOD, sinneth not; but he that is begotten of GOD keepeth himself; and the wicked One toucheth him not.* The Meaning of all which Texts is, not that those who have been effectually wrought upon by divine Grace, may, in no Sense, be said to *commit Sin*: Such an Interpretation of the Words can't be reconciled with those Declarations, in this very Epistle, wherein it is affirmed, * *That if we say, we have no Sin, we deceive our selves, and the Truth is not in us.* And again, † *If we say we have not sinned, we make him a Liar, and his Word is not in us.* But the plain Import of them is, That the Frame of Mind, in those who have *the Work of GOD* wrought in them, is such as renders Sin so odious to them, that they can't entertain the Thought of committing it, or of a Temptation to do so, but with Detestation; nor can they live in the habitual Practice of it: And if they fall into Sin, especially a hainous one, 'tis but rarely, and then thro' Surprise, or the Violence of Temptation: And when they come to consider, they condemn themselves, repent of what they have done, and are upon their Guard particularly against this Kind of Sin for the Time to come.

If any would know what the Sins, in *special* are, that Men will not live in the Practice of, when they have had a *Work of GOD* begun in them; even this we may fairly collect from some Texts of Scripture. 'Tis observable, the *Apostle* exhorts

† *Chap.* 5. 18. * *Chap.* 1. 8. † *V.* 10.

the *Christians* at COLOSS *, to *put away all These, Anger, Wrath, Malice, Blasphemy, filthy Communication out of their Mouths*; and enjoins it on them, *not to lie one to another*: And that is the Ground of his thus cautioning them, *Seeing that they have put off the* OLD MAN *with his Deeds, and have put on the* NEW MAN, *which is renewed in Knowledge after the Image of him that created him.* Parallel whereto is that of this same *Apostle*, in his *Epistle* to the EPHESIANS; where, having called upon them to be RENEWED *in the Spirit of their Mind*, and *to put on the* NEW MAN, *which after GOD is created in Righteousness and true Holiness*, he goes on with his Exhortation, † *Wherefore putting away lying, speak every Man Truth with his Neighbour.---Be angry, and sin not: Let not the Sun go down upon your Wrath. Neither give Place to the Devil. Let him that stole, steal no more. ---- Let no corrupt Communication proceed out of your Mouth. --- And grieve not the HOLY SPIRIT of GOD.---- Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking, be put away from you, with all Malice.*

They likewise represent the *Practice of Righteousness and Holiness*, as another *sure Characteristick of this Work of GOD. Know ye not* (says the *Apostle* **) *that to whom ye yield your selves Servants to obey, his Servants [ye are to whom ye obey; whether of Sin unto Death, or of Obedience unto Righteousness. Being made free from Sin, ye became the Servants of Righteousness.* And again, * *But now, being made free from Sin, and become Servants to GOD, ye*

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* *Col.* 3. 8, 9, 10. † *Eph.* iv. 23. and onwards.
** *Rom.* 6. 16, 18. * Ver. 7.

have

have your Fruit unto Holineſs. Very expreſs to the like Purpoſe are the Words of the Apoſtle JOHN ††, *He that ſaith I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him. But whoſo keepeth his Word, in him verily is the Word of GOD perfected: Hereby know we that we are in him: He that ſaith, he abideth in him, ought himſelf alſo to walk, even as he walked.* And in the laſt Verſe of this ſame Chapter, *If ye know that he is righteous, ye know that every one that doth Righteouſneſs is born of him.* So in the next Chapter *, *Little Children, let no Man deceive you; he that doth Righteouſneſs is righteous, even as he is righteous.* And in the 10th ¥. *In this the Children of GOD are manifeſt, and the Children of the Devil: Whoſoever doth not Righteouſneſs is not of GOD.*

And the *Scripture* is very clear as to the *Particulars* of this *Righteouſneſs* or *Holineſs*, as they will appear in thoſe, in whom there is a *Work of Grace.* The *Apoſtle* has enumerated the *Fruits of the* SPIRIT. i. e. the *viſible*, as well as *internal* Effects of his *ſpecial Work* on the Hearts of Men. *The Fruit of the SPIRIT* (ſays he †) *is in all Goodneſs, and Righteouſneſs and Truth.* The Enumeration is more full in his *Epiſtle* to the GALATIANS ‡; *The Fruit of the SPIRIT is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance: againſt ſuch there is no Law.*

Wherever there is the *ſaving Work of the* SPIRIT, it will appear in *Love;* Love to GOD, and Love

†† 1 *John* 2. 4, 5, 6. * *Ver.* 7. † *Eph.* 5. 9.
‡ *Chap.* 5. 22, 23.

to our *Neighbour, on which two Commandments* (as our SAVIOUR expreſſes it **) *do hang all the Law and the Prophets.*

There will be Love to GOD ; the *Reality* of it in the *Heart,* and the genuine *Appearance* of it in the *Life.* It may diſcover itſelf in the *Paſſions;* and this in a *lower* or *higher* Degree, according to the Temper, Education and other Circumſtances of the Perſons who are the Subjects of it : And where the *paſſionate Appearance* may be greateſt, many may be ready to think, there is the trueſt and higheſt Love: But this is a Miſtake. The *paſſionate* Diſcovery of Love is not the beſt Evidence, either of its *Being* or *Strength:* The ſureſt and moſt ſubſtantial Proof is, *Obedience to the Commandments of GOD ;* and the *ſtronger* the Love, the more uniform, ſteady and pleaſant will be this *Obedience.* The Scripture is remarkably expreſs in this Matter. Says our SAVIOUR †, *If ye love me, keep my Commandments.* And in the 21 ℣. *He that hath my Commandments and keepeth them, he it is that loveth me.* So, in the 23 ℣. *If any Man love me, he will keep my Words.* The ſame Thing is again repeated *, *This is the Love of GOD, that we keep his Commandments.* It is added, *and his Commandments are not grievous.*

There will alſo be Love to our *Neighbour* ; a Love unconfin'd as to its *Object.* We ſhall love not only thoſe who *love us,* and are of *our Opinion* and *Party*: This is nothing more than the Love of *Publicans* and *Sinners* ‡ : But we ſhall love thoſe

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** *Matth.* 22. 40. † *Joh.* 14. 15. * 1 *Joh.* 5. 3.
‡ *Matt.* 5. 46.

who

who *hate* us, and are our *greateſt Enemies*; yea, we ſhall love *all Men*, but thoſe eſpecially, who are of the *Houſhold of Faith*. And our Love will be a Love like to that we have for our *ourſelves*; like it for unfeigned Sincerity, and all the genuine Expreſſions of true Benevolence. It will be a Love, *not in Word, neither in Tongue* only, *but in Deed and Truth*. It will appear in all the Offices of Kindneſs, both to Men's *Souls* and *Bodies*; opening our *Hearts* and *Hands* to miniſter to their Help, as we are able. Wherever this Love reigns, as it ought to do, it will baniſh ill Nature, evil Surmiſings, unchriſtan Jealouſies: It will reſtrain the *Mind* from *evil Thinking*, and much more the *Tongue* from *evil Speaking*. There will be no ſecret *Whiſpering* and *Backbiting*, much leſs open dealing in *Slander* and *Reproach*: So far, will Chriſtians be from injuriouſly treating one another, that they will rather cover one another's Failings; forbearing and forgiving one another, as GOD for CHRIST's Sake forgiveth us.

The next *Fruit of the SPIRIT* is *Joy*; by which we are to underſtand, not meerly an *animal Paſſion*, a free *Flow of Spirits*: This there may be where there is no true Joy. And that Joy ought always to be ſuſpected, which riſes high in its *ſenſible Appearance*, while the *Temper of the Mind* is not, at the ſame Time, proportionably exalted in its *real Spirituality*. Wherever there is this Joy, there will be a *Complacence* of *Soul* in GOD, a holy Satisfaction and Chearfulneſs of Mind: And as it will be mixt with a becoming *Fear* and *Caution*, ſo will it expreſs it ſelf in as low an *Abaſement* of our ſelves, as *high* Adorations of the free and rich Grace of GOD.---But of this I ſhall have Occaſion to diſcourſe largely afterwards.

Another

Another of these *Fruits* is *Peace*; by which (I suppose) is here meant, not so much a holy Serenity of Mind (that being before spoken of) as that State of *outward Quietness*, and *good Order*, which may justly be expected, where Men's Passions are under a divine Government, and they themselves have been formed to a Temper, disposing them to *live peaceably with all Men, if it be possible, and as much as in them lies*. The *Apostle* has told us, † that *Variance, Emulations, Wrath, Strife, Seditions*, are *Works of the Flesh*. He also mentions it as the Character of the *Wisdom that is from above* †, that it is *peaceable, gentle and easy to be intreated; full of Mercy and good Fruits:* While he declares ††, that if we have *bitter Envyings and Strife, this Wisdom descendeth not from above; but is earthly, sensual, and devilish: For where Envying and Strife is, there is Confusion and every evil Work.* If Men are fierce and furious; if they foment Divisions, and promote Contention and Schism, they are so far *sensual, not having the SPIRIT*; for the *Fruit of the SPIRIT is Peace*, a dwelling together in Love and Unity. 'Tis true, our SAVIOUR has said *, *Suppose ye that I am come to give Peace on Earth? I tell you nay; but rather Division. For from henceforth there shall be five in one House divided, three against two, and two against three. The Father shall be divided against the Son, and the Son against the Father; the Mother against the Daughter, and the Daughter against the Mother*, and so on. But this Text is intended to represent, not the *proper Design* of CHRIST's *coming*, nor yet the *genuine Tendency* of it; but what would unhappily be the *Ef-*

† *Eph.* 5. 20. †† *Jam.* 3. 17. *Ver.* 14, 15, 16.
* *Luke* 12. 51, 52, 53.

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fect, through the Prevalence of Men's Lusts, in Opposition to the Precepts of the Gospel : Nor can it be suppos'd, this should be the *Effect*, among *those* who are *savingly wrought upon by the SPIRIT*. Whatever Occasion the *coming of* CHRIST may give to the *working of Lust* in *others*, in respect of *these*, the Turbulency of their Spirits has been so check'd, their Passions brought under such Restraint, their *old Man* suffer'd such a Mortification, that it can't be supposed they should be given to Strife and Contention, and go into the like mutinous and divisive Methods, with Men that are *carnal*. If the *Fruit of the SPIRIT is Peace*, those, certainly, who pretend to the SPIRIT, must be distinguish'd from others by their *peaceable* Temper and Conduct : Nor may it be thought, that they should be the Disturbers of Society, the Instruments to sow the Seeds of Discord and Confusion: They will rather *endeavour to keep the Unity of the SPIRIT in the Bond of Peace*.

A fourth *Fruit of the SPIRIT* is *Long-suffering*. This supposes Injuries and Abuses, and is expressive of the *Temper* and *Behaviour* of one that is *spiritual*. He is slow of Resentment, loth to retaliate; not apt to take Offence, nor hasty to render Evil for Evil ; but prone rather to overcome Evil with Good : He is patient under Ill-treatment, firm against the Impressions of Wrath; can suffer a great deal, and endure Insults and base Carriage, without being fill'd with Indignation, and hurried on to Acts of Revenge ; in these Ways *walking worthy of the Vocation wherewith he is called, with all Lowliness, Long-suffering and Forbearance*.

Another

Another Fruit is *Gentleneſs*. i. e. a Diſpoſition to treat one another with Candour and Mildneſs. Where this Fruit is, the Temper is ſoftened, and rendered ſweet and pleaſant: And this it will expreſs in a courteous and obliging Deportment. It won't ſtand upon nice Points; it won't be harſh and rugged; much leſs will it be fierce and deſtructive, calling for Fire from Heaven to devour all who don't think juſt as we do: It will rather put us upon the Methods of Mildneſs, behaving towards one another with Kindneſs and Lenity.

Goodneſs is alſo rank'd among theſe Fruits. This is deſcriptive, not ſo much of a *virtuous* Character in *general*, as of *that*, the diſtinguiſhing Mark of which is *Kindneſs* and *Benignity*: As when our SAVIOUR ſpeaks of the *good Man* for whom one would even dare to die, he means to point out, not only a Man of Religion, but one eminent for his *Humanity* and *Beneficence*! And this Kind of Goodneſs there will always be, in a leſs or greater Degree, wherever there is a *ſpecial Work of the SPIRIT*. It will make Men *tender-hearted* and *compaſſionate; kindly affectioned* to each other, ready to all the Offices of *Love* and *Charity*, apt to ſhew Favour: And this they will do, in all the Ways they can deviſe; yea, they'll take more Pains, and go through greater Difficulties for the Good of Mankind, than, according to the Rigour of ſtrict Juſtice, might be expected of them. The contrary to this is that *Selfiſhneſs*, which prompts Men to *ſeek their own, and not the Good of others*; that *Hardineſs* of Spirit that is not touch'd with a feeling of other Men's Miſeries; that *niggardly, covetous* Diſpoſition, which can ſee a *Brother have need, and ſhut up its Bowels of Compaſſion from him.*

Faith

Faith is likewise number'd among the Fruits of the SPIRIT. By this some suppose is meant that *Faithfulness*, which consists in an Aversion to Lying and Falshood and Deceit; and in a Disposition to act with Uprightness and Sincerity: But others incline to think, the Faith here intended is that by which we are *justified*. And to be sure, *this Faith* is a *Fruit of the SPIRIT*, and such an *essential* one too, that no Man may be said to have been wrought upon by the SPIRIT, in a *saving* Sense, that has it not. But then it must be remembred, this Faith is not a meer *speculative*, nor yet *unactive* Thing: It will have a powerful Influence both on Men's *Hearts* and *Lives*. 'Tis spoken of as that which *purifies the Heart* *; as that which *works by Love* †; as that which *overcomes the World* ‡; yea, as that which is a *living*, *active*, *never-failing Principle* of all holy Obedience to the Laws of GOD: Insomuch, that if a Man says he has Faith, and it shews not itself by *his Works of Righteousness*, 'tis a vain Pretence. Observably express are the Words of the Apostle JAMES to this Purpose. ‖ *What doth it profit, my Brethren, though a Man say, he hath Faith; and have not Works? Can Faith save him? If a Brother or Sister be naked, and destitute of daily Food; and one of you say unto them, depart in Peace, be ye warmed and filled: Notwithstanding ye give not those Things which are needful for the Body; what doth it profit? Even so Faith, if it hath not Works, is dead being alone.* So in a Verse or two following, ** *But wilt thou know, O vain Man, that Faith without Works is dead?* And again, † *For as the Body*

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* *Acts* 15. 9. † *Gal.* 5. 6. 1 *John* 5. 4. ‖ *Jam.* 2. 14, *to* 18. ** *Ver.* 20. † *Ver.* 26.

without

without the Spirit is dead, so Faith without Works is dead also.

Another of these Fruits is *Meekness*, i. e. a certain Sweetness of Temper, making Men mild and placid and quiet; which they will discover more or less, in their whole Deportment in the World, whether towards GOD or *Man*. In Respect of GOD, they will be ready to believe what he says, to do what he commands, and to suffer what he lays upon them with Patience and Chearfulness. In Respect of Men, they will behave towards them, if they are *Superiors*, with a modest Deference and Respect; if they are *Inferiors*, with Kindness and Condescension; and if they are *Equals*, with a friendly affable Freedom. The contrary to this Fruit of the SPIRIT, is that Ungovernableness of Temper, which is apt to express it self in Anger, Wrath, Clamour; in Impatience, Discontent, Murmuring, and the like, according to the several Ways wherein Men's Passions may be excited.

The last Fruit of the SPIRIT here mentioned is *Temperance*, i.e. a Christian Moderation in the Enjoyment of the Things of Time and Sense: Or, it may rather mean the same Thing with *Chastity*; which wherever it has a predominating Influence, will restrain from all Filthiness, not only in *Speech* and *Behaviour* but in *Heart* also; according to that *spiritual* Interpretation, which our SAVIOUR has left us of the *Seventh Commandment*, in the 5th Chapter of MATTHEW's *Gospel*.

But besides these, there are other Things, wherein a *Work of the SPIRIT* will *appear*. It will set Men a *praying*, and dispose them to maintain a constant Course of this Duty. This we are taught

taught from the Instance of PAUL, of whom, one of the Things recorded, after his Conversion, is, *Behold he prayeth.* *Acts* 9. 11.

It will also beget in Persons a Love to the *Worship* and *Ordinances* of GOD in his *House*, and unite them in a continued Attendance thereon. So, the first Christians *continued stedfast in the Apostle's Doctrine and Fellowship, and in breaking of Bread, and in Prayers*: *Acts* 2. 24, 46, 47. And this they did with *one Accord*; *praising GOD, and having Favour with all the People.*

This now, in general, is the *Appearance* a *Work of* GOD will make, wherever, and in whomsoever, it takes Place. And if the *Work* be *remarkable*, so will be its *Appearance* in these Things: And 'tis to delude Men to pretend the contrary. If great Numbers, in a *Town* or *Land*, are *effectually* wro't upon by the SPIRIT, it will appear in their *Ceasing to do Evil*, and *Learning to do well.* They will certainly become *better Men*; and it will be *visible* they are so. They will appear more like to their SAVIOUR in the *Temper* of their Minds, and in the *Course* of their Lives: To be sure, it will be thus, if the *Work* is remarkable in the *Degree* in which it is wrought. They will, in this Case, be eminent for their *Faith, Love, Meekness, Humility, Patience, Justice, Brotherly-Kindness, Forbearance, Forgiveness, and the like*: And as for *Bitterness, Wrath, Strife, Emulation, Pride, Sedition, Schism*, and the rest of the *Works of the Flesh*, it can't be supposed, that these should abound, and be more prevalent than before; certainly, not among those, who are *remarkably* the *Subjects* of *this Work*: This would be to invert the Order of Things, to make that to be the *Appearance of a Work of Grace*, which is an *Appearance* arising from *Men's Lusts*; and perhaps, the worst of them too.

Having thus, in as plain a Manner as I could, ſhown what a WORK OF GOD is, together with the APPEARANCE it will make; eſpecially, when REMARKABLE, it will not be thought, my Deſign, in the following Treatiſe, is, to reflect Diſhonour upon any of thoſe Things wherein I have made *a real Work of GOD*, or its *Appearance* to conſiſt. I truſt, I am not miſtaken in the Idea I have given, either of *ſuch a Work*, or its *Appearance*; and the rather, becauſe what I have ſaid upon this Head, I have moſtly expreſt in the very Words of *Scripture:* And ſo far as *the Work*, I have above deſcribed, appears in *this* or any *other* Place, I am, if I know myſelf, in a Diſpoſition to rejoice in it, and thank GOD for it; And inſtead of ſaying any Thing to *oppoſe* it, would do all in my Power, to encourage and promote it. But 'tis eaſy to obſerve, *a Work of GOD* may be thought to conſiſt in thoſe Things, in which the *Bible* does not make it to conſiſt; and great Streſs may be laid upon ſuch *Appearances* as are no ſure *Characteriſticks* of a *ſaving Change* in Men's Hearts: And 'tis too evident to need Proof, that this has been too much the Truth of the Caſe in *theſe Times*. Many have taken *the Work of* GOD to lie in thoſe Things, which are ſo far from being either *Parts* or *Effects* of *ſuch a Work*, that 'tis rather a Reproach to the *HOLY SPIRIT of GOD*, to ſuppoſe he ſhould be the Author of them: And one of the beſt Ways to ſerve the Cauſe of *GOD* and *Religion*, is, in my Opinion, to point out, with Freedom and Plainneſs, thoſe *Appearances*, which inſtead of being the *genuine Fruits of a Work of GOD*, are *real Hindrances* to the flouriſhing of pure and undefil'd Religion: And this prepares the Way to enter upon the Buſineſs I have taken in Hand.

PART

PART I.

Particularly pointing out the Things of a *bad* and *dangerous Tendency*, in the late *religious Appearance* in NEW-ENGLAND.

THERE is not a Man, in the Country, in the ſober Exerciſe of his Underſtanding, but will acknowledge, that the late religious *Stir* has been attended with many *Irregularities* and *Diſorders*. Theſe, ſome are pleaſed to call, *Imprudencies*, *human Frailties*, *accidental Effects* only, ſuch as might be expected, conſidering the Remains of Corruption in good Men, even among thoſe in whom a *remarkable Work of Grace* is carrying on: Others are in the Opinion, they make a *main Part* of the *Appearance* that has been ſo much talk'd of, and have ariſen unavoidably, in the natural Courſe of Things, from the *Means* and *Inſtruments* of this *Appearance*; and that it could not reaſonably be ſuppos'd, it ſhould have been otherwiſe.

I ſhall particularly ſhow what theſe *bad* and *dangerous* Things are; making ſuch Remarks (as I go along) as may be thought needful to ſet Matters in a juſt and true Light.

Among the *bad* Things attending *this Work*,

I ſhall *firſt* mention *Itinerant Preaching*. This had its *Riſe* (at leſt in theſe Parts) from Mr. WHITEFIELD; though I could never ſee, I own, upon what Warrant, either from *Scripture* or *Reaſon*, he went about Preaching from one *Province* and *Pariſh* to another, where the Goſpel was already preach'd, and by Perſons as well qualified for the Work, as he can pretend to be. I charitably hope, his Deſign herein was good: But might it not be leavened with ſome undeſirable Mixture? Might he not, at firſt, take up this Practice from a miſtaken Thought of ſome *extraordinary Miſſion* from GOD? Or, from the undue Influence of *two high an Opinion* of his own *Gifts* and *Graces*? And when he had got into this Way, might he not be too much encouraged to go on in it, from the *popular Applauſes*, every where, ſo liberally heaped on him? If he had not been under too ſtrong a Biaſs from ſomething or other of this Nature, why ſo fond of preaching always himſelf, to the Excluſion, not of his *Brethren* only, but his *Fathers*, in *Grace* and *Gifts* and *Learning*, as well as *Age*? And why ſo oſtentatious and aſſuming as to alarm ſo many Towns, by proclaiming his Intentions, in the *publick Prints*, to preach ſuch a Day in ſuch a *Pariſh*, the next Day in ſuch a one, and ſo on, as he paſt through the Country; and all this, without the Knowledge, either of *Paſtors* or *People* in moſt Places? What others may think of ſuch a Conduct I know not; but to me, it never appeared the moſt indubitable Expreſſion of that Modeſty, Humility, and prefering others in Love, which the *Scriptures* highly recommend as

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what will adorn the *Minister's*, as well as the Christian's Character.

And what became of his *little Flock* all this while? This *Gentleman* (if I don't mistake) expresses a very contemptuous Thought of NON-RESIDENTS and PLURALISTS, when he makes that Remark, in one of his *Journals* †, "The Towns "through CONNECTICUT, and the *Province* of the "MASSACHUSETTS-BAY ---- are well-peopled. ---- "Every five or ten Miles you have a *Meeting-* "*House*, and I believe there is no such Thing as "a PLURALIST or NON-RESIDENT-MINISTER in "both *Provinces*." And what is the mighty Difference (so far as a *particular Flock* is concerned in its *Pastor's Labours*) between an ITINERANT PREACHER, absent from his Charge seven Eights of his Time, and a NON-RESIDENT-MINISTER? Or, between a PLURALIST, and one that acts as though *all* the *Parishes* in a *Country* were his *proper Cure*? 'Tis true, your NON-RESIDENTS and PLURALISTS have their worldly Encouragements: And some are in the Opinion, it han't been to Mr. WHITEFIELD's Disadvantage, on *temporal* Accounts, that he has travelled about the World in Quality of an *Itinerant Preacher*. He has certainly made LARGE COLLECTIONS: And if, in the doing of this, he had a *Fellow-Feeling* with the *Orphans*, 'tis no more than might be expected. No one, I believe, besides himself, can tell the *Amount* of the *Presents*, he received in this Town, as well as in other Places, for his *own proper Use*.

The next *Gentleman* that practised upon this *new Method* was Mr. GILBERT TENNENT, who came

† *Journal of* NEW-ENGLAND, Page 94, 95.

in the Middle of Winter, from NEW-BRUNSWICK (a Journey of more than 300 Miles) to BOSTON, "to water the Seed ſown by Mr. WHITEFIELD;" the *Miniſters* in the *Town*, though a conſiderable Body, being thought inſufficient for that Purpoſe. I ſhall not think it amiſs to inſert here Part of an *expoſtulatory Letter* ſent to him, after he had been preaching among us for ſome Time. "Pray, *Sir*, (ſays the Writer*) let me put it to "your Conſcience; was not the Reaſon of your "travelling ſo many hundred Miles to preach the "Goſpel, in this Place, founded on the Inſufficiency of the Miniſters here for their Office? "Why travel ſo far, in ſuch a rigorous Seaſon, "to preach the Goſpel, if the Goſpel was really "preach'd by the Miniſters here? Did you not "fear †, "that notwithſtanding they pretend to "water what Mr. WHITEFIELD, by the SPIRIT, "had planted, had ſet up a *Lecture*, and the like, "they would *build with untempered Mortar*, would "*build Wood, Hay, Stubble*, &c.?" Had you not "ſome Suſpicion, that, either they had not a "true Knowledge of the Doctrines of Grace, or "if they had, that it was only a *Head Knowledge*, "that they were not converted, and of Conſequence not likely to be made Inſtruments of "much good? If this be the natural Conſtruction to be put upon your coming hither, can "you think, you are in the Way of your Duty? "Can you think, the bringing the *ſtanding Miniſtry* of a Place into Contempt, the Way to "promote the Intereſt of Religion, and the Salvation of Souls? But perhaps, you did not

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* See the *Boſton Poſt-Boy*, Numb. 353. † *Seward's Journal.*

"think,

"think, nor would have any Body elſe think, "quite ſo hardly of the Miniſters here? Per- "haps, you only thought, that if they did a little "Good, you might do a great Deal more. Is not "this approaching too near to Vanity? Is it not "thinking more highly of your ſelf than you "ought? Is it not contrary to the Scripture "Rule of *preferring others in Love*?" The *Anſwer* to this Letter I never look'd upon as ſatisfactory: And I have the more Reaſon to think, there was a Propriety in theſe Queſtions, as I *now* know what Opinion Mr. WHITEFIELD entertain'd of the *Generality of the Miniſters in Town.* I ſhall only ſay, I have had perſonal Converſation with one, who join'd in the Prayers previous to this *Journey to* BOSTON.

Mr. TENNENT tarried in Town a great Part of the Winter; in all which Time, he never expreſt a Deſire (ſo far as I can learn) of being aſſiſted by *any one of the Miniſters*: But ſeem'd as fond, as Mr. WHITEFIELD before him, of preaching every Day himſelf; and did ſo, willingly taking from the other Miniſters even their *own Turns* in the *ſtated Lectures*: And if, by their Submiſſion to him herein, they fell in the Opinion of the People, who can wonder at it? It would indeed have been a Wonder, if they had not. For either the Circumſtances of the Town were ſuch as to require Preaching every Day in the Week, or they were not: If they were not, why did they encourage ſuch a Practice? If they were, I don't ſee how they could anſwer it to GOD, *their own Conſciences*, or *their People*, to ſit ſtill, and let one Man have the ſole Trouble of that which was the proper Buſineſs of their Office. Such a Conduct as this naturally taught People to look

upon them as *idle Shepherds* : And if this was the Reflection, some cast upon them, it was no other than might be expected.

Mr. TENNENT went from BOSTON to PISCATAQUA in the Path of Mr. WHITEFIELD ; and, in some Places, appear'd very forward in tendring his Service to preach, though he knew it was not (as to Time) agreeable to the *Ministers*. Upon his Return home, he preach'd in most, if not all the Towns as he past along : And if, in all the *Parishes*, he had the Consent of the *Pastors*, it was, I am ready to think, by Constraint. They might give into it to prevent Difficulties among their People ; not that they approved this *Manner of Conduct*, the Construction of which seemed to be, that *upon him lay the Care of all the Churches*.

From this Time, the Method of *Itinerant Preaching* became common. Many, in various Parts of the Land, took upon them to visit the Churches ; preaching from Place to Place, wherever they went : Sometimes, contrary to the known Judgment of the *settled Ministers*, and in *Opposition* to them ; and sometimes, where their Consent was only a Matter of Necessity to keep Peace among their People. Sometimes, they have come into Parishes of their own Accord ; and sometimes, by Application made to them from a few disaffected Persons. Sometimes, in order to get the Liberty of the *Meeting-House*, they have us'd mean and indirect Arts ; and sometimes, when they could not get into it, they have gone into *private Houses*, or gathered Assemblies in the *Fields*. Nay, *Lay-Exhorters*, Men of no Capacity, nor Learning ; yea, some of them of a suspicious Character for their Virtue, (not to say any Thing worse)

worſe) have travell'd about from Town to Town, *calling Aſſemblies*, and ſometimes exciting Prejudices in *People* againſt their *Miniſters*, for not letting them into their *Pulpits*, or not encouraging them in their *diſorderly* Practice. I cannot better deſcribe the *Manner* of theſe *Itinerants*, than in the Words of a *Friend* in his *Letter* to me. "The "*Itinerant* Miniſters that have been among us, "have been (as I think) very *irregular* and *diſ*"*orderly* in their Proceedings. It hath been their "Manner to eſtrange themſelves, in a great Mea"ſure, from me, and to aſſociate with a *diſaffect*"*ed Party*. They appoint and warn *Lectures* "without my Conſent or Knowledge, and juſt "before the Time of Exerciſe they have com"monly ſent for my Approbation: And upon "my manifeſting a Diſlike of their Manage"ments, they have preach'd ſometimes in *private* "*Houſes*; ſometimes in a *Barn*; ſometimes in "the *open Air*.

The Inconveniences, which have ariſen from this Method of acting, more eſpecially in CONNECTICUT, have been ſo great, that the GOVERNMENT there have taken the Matter into Conſideration, and come into an *Act*, whereby they have reſtrained, both *ordained Miniſters*, and *licenſed Candidates*, from preaching in *other Men's Pariſhes*, without *their* and their *Church's* Conſent; and wholly prohibited the *Exhortations* of *illiterate Lay-Men* ‡.

It is not my Buſineſs to conſider, how far an *Irregularity*, in this Kind, may properly fall under

‡ This *Act* we had printed in one of our *News-Papers*, at large.

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the Cogniſance of the *civil Magiſtrate*: What I have to do with, is the *Thing it ſelf*; which I can't but reckon among the *Diſorders* of the preſent Day.

I ſee not but thoſe, who make it their Practice to go about *gathering Aſſemblies*, in *other Men's Pariſhes*, properly come under the Character of *Buſie-Bodies*. Theſe were common, in the *firſt Days* of the *Goſpel*; and there ſeems to have been *two Sorts* of them.

Some were *idle*, not doing their *own Buſineſs*; but wandring *about from Houſe to Houſe, talking, and ſpeaking the Things they ought not*. This is the very Character of ſome *idle* Perſons, who have lately riſen up among us. And what is the Tho't of the great St. *Paul* concerning them? Why, he ſays, † *They are diſorderly Walkers*; and *commands*, that *a Mark be ſet upon them*, that they be *withdrawn from*, and *admoniſhed*.

But beſides theſe, there ſeems to have been another Sort of *Buſie-Bodies*; ſuch as went out of their *own Line*, intermeddling in other Men's Matters. 'Tis obſervable, the *Original* Word, anſwering to that *Scripture* Phraſe, ‡ *a Buſie-Body in other Men's Matters*, is, *allotrio-Epiſcopos*; one that plays the *Biſhop* in *another's Dioceſs*, takes upon him the Inſpection of *another's* Charge. The Perſon deſcribed is one, who *officiouſly* employs himſelf about the Buſineſs that does not belong to him; acting in the *proper Sphere* of *others*, as tho'

† 2 *Theſſ.* 3. from the 10th to the 15th.
‡ 1 *Pet.* 4. 15.

in

it was *his*, not *their's*. This is the Conduct the *Apostle* points out: And he has an ill Opinion of it, or he would not have rank'd it with some of the *greatest Crimes*.

It appears indeed to be a Fault of the same Kind with that, which the Apostle PAUL blames in the *false Teachers*, who had crept into the Church of CORINTH, to their great Disservice. Remarkable are his Words upon this Head. I shall set them down at large. "We dare not, says he †, make "ourselves of the Number, or compare ourselves "with *some that commend themselves*: But they "measuring themselves by themselves, and com- "paring themselves among themselves are not "wise. But we will not *boast of Things without* "*our Measure*, but according to the *Measure of* "*the Rule, which GOD hath distributed to us*, a "Measure to reach even unto you. For we "*stretch not ourselves beyond our Measure*, as tho' "we reached not unto you; for we are come "as far as to you also, in Preaching the Gospel "of CHRIST: Not *boasting of Things without* "*our Measure*, that is, of *other Men's Labours*; "but having Hope, when your Faith is encreas- "ed, that we shall be enlarged by you, *according* "*to our Rule* abundantly, to preach the Gospel "in the Regions beyond you, and not to *boast* "*in another Man's Line of Things made ready to our* "*Hand.*" Three Things are suggested to us as faulty in these *Teachers*.

The *first* is, *their commending themselves so much. We dare not*, says the *Apostle*, *compare ourselves with*

† 2 *Cor.* 10. from the 12 to the 17 Verse.

some

some, who commend themselves. The Language is satyrical, setting forth, in the strongest Light, the undue Praises *these Teachers* heap'd upon themselves. They were vainly puffed up in their Minds, glorying in themselves, as though they were *extraordinary* Persons, out-doing even the *Apostles*. Such was their Pride and Self-Conceit, that they took all Occasions to *proclaim their own Goodness*; which they, no Doubt, did, with such Art and Cunning, as hereby to insinuate themselves into the good Opinion of the People, to the prejudicing them against the very *Apostles*. They are therefore called, in the next Chapter, ‡ *deceitful Workers*; and represented, † as *transforming themselves into the Ministers of Righteousness*, according to the Example of *Satan*, who can *transform himself into an Angel of Light*. Mr. BURKITT's Note here is very just, and may be worth transcribing.* "It is very possible, says he, for Men to be really *Satan's* Instruments, animated and taught "by him, to do his Work against the Interest "of CHRIST and his Truth; and yet, at the "same Time, to pretend to excell and go beyond "CHRIST's faithful Ministers, in preaching Truth "and Holiness: So that the highest Pretences "to Truth, Orthodoxy, free Grace, Purity and "Unity, are no sufficient Evidences of a true "Ministry. *Satan* and *his Instruments*, who love "to *transform themselves* sometimes into an *Angel of Light*, may pretend to all these; and "notwithstanding, be the sworn Enemies of "CHRIST and his Kingdom."

Another Thing insinuated to be Blame-worthy in *these Teachers* is, their *entring into other Men's*

‡ *V.* 13. † *V.* 14, 15. * *Vid. in Loc.*

Labours,

Labours, and making their *Boaſt of Things made ready to their Hands.* This Method of acting, the *Apoſtle* condemns by his *own Example* to the contrary. It was not his Practice to beſtow his Labours *chiefly* on the Places where the Goſpel had been ſettled, and was *now* preach'd by *faithful Men* ſet apart for that Purpoſe: He choſe rather to be the *firſt Founder* of Chriſtianity wherever he went. He did not neglect *ungoſpelized Places*, to go to thoſe where the Goſpel was already preach'd; [This was the Practice of the *falſe Teachers* he is arguing againſt] but on the contrary, he paſt by the People, who enjoyed the Goſpel, in the *ſtated Preaching* of it by *ſettled Paſtors*, that he might make known the LORD JESUS CHRIST, to thoſe who had not heard of his Name. Very expreſs are his own Words to this Effect, † *Yea, ſo have I ſtrived to preach the Goſpel, not where CHRIST was named, leſt I ſhould build upon another Man's Foundation: But as it is written, to whom he was not ſpoken of, they ſhall ſee; and they that have not heard, ſhall underſtand.* And if thoſe, in this Day, who would be thought more *zealous* than their Neighbours to promote the Intereſt of Religion, inſtead of going, from Place to Place, where the Goſpel is already preach'd, and by Perſons much better qualified for the Work than they are; I ſay, if inſtead of this, they would carry the Goſpel to the People *ſitting in Darkneſs*, and that *ſee no Light*, (Multitudes of whom there are upon our Borders) they might diſcover as much truly Chriſtian Zeal, and do as great Service to the Kingdom of CHRIST.

† *Rom.* 15. 20, 21.

The

The laſt Thing the *Apoſtle* blames in theſe *Teachers* is, *their not keeping to Rule*, their *going beyond their Meaſure*. If this had not been a *Fault* in *them*, it would not have been to the *Commendation* of the *Apoſtle*, that his Conduct, in this Matter, had been contrary to *their's*. And yet, this he glories in: He ſeems to exult in it, that it could not be ſaid of him, as of theſe *falſe Teachers*, that he had *tranſgreſſed his Line, exceeded his Meaſure*. Says he, comparing himſelf with them, *we ſtretch not our ſelves beyond our Meaſure*. And again, *Not boaſting of Things without our Meaſure, that is, of other Men's Labours*. And yet again, *Not to boaſt in another Man's Line of Things made ready to our Hands*.

This Language of the *Apoſtle* appears ſingularly beautiful, as well as expreſſive, to thoſe who have Acquaintance with the GRECIAN AGONES, to which it evidently alludes. One of theſe was RACING; concerning which, two Things may be taken Notice of: The *Stage of Ground* they were to run; and the *white Lines*, which mark'd out the *Paths* for the *Racers* to run in. Theſe were as many as the *Racers*: Each Man had his Path chalk'd out to him, out of which if he ſtept into the Path of another, he *went out of his Line*, and loſt the Prize. To this the *Apoſtle* alludes in theſe Words. His *Apoſtleſhip* †, his preaching the Goſpel, is his *running in a Race*; the *Province* aſſign'd him to goſpelize, is the *Meaſure diſtributed to him*, his *Stage* or Compaſs of Ground, which GOD, as it were, by the *Line in a Race*, had mark'd out for him to exerciſe himſelf in: And

† Vid. Doctor HAMMOND. Not. c. d. in *Loc.*

to

to this he had kept. He had not, like these *false Teachers, gone beyond his Measure*; he had not stept out of *his own* into the *Line of another.*

The obvious Import of all which is, that such are unlike to the holy Apostle PAUL, and stand condem'd by his Example, who keep not within *their own Bounds*, but go over into *other Men's Labours:* They herein intermeddle in what does not belong to them, and are properly *Busie-bodies*; especially, when they concern themselves in the Affairs of others *uncalled*, and so as to introduce Disorder and Confusion into the *Church* of GOD.

And if, in the *first Days* of Christianity, when the State of Things was such as to require the *travelling* of the *Apostles* and *others*, from Place to Place, to preach the Gospel; I say, if, in these Times, even an *Apostle* thought it *disorderly* to go out of his *own Line*, and enter upon *other Men's Labours*, 'tis much more so in the *present settled State* of the *Church*. The *Pastor* has now his *special* Charge. He is devoted to the Service of the LORD JESUS CHRIST, in a *particular* Place, and over a *particular* People. His Work, as a Minister, does not lie at large; but is restrain'd within certain Boundaries. I don't mean, that he may'nt use his Office, in other Places, within the *Rules of Order*, upon *special* Occasions, and where there may be a just Call: But his stated, constant Business is with his *own People*. These have been committed to his Care; these, he has solemnly engagd, before GOD, and the LORD JESUS CHRIST, and *holy Angels*, to do all the Duties of a *Pastor* to. And can he be faithful to his *Ordination Vow*, or the Command of GOD, which says, *Feed the Flock over which the HOLY GHOST hath made*

made thee an Overseer *, while he leaves his People one Week and Month after another, bestowing his Labours upon those, he has no *particular* Relation to? Are not the Souls of his *own* People as precious as the Souls of others. Han't he Work enough, among his own People, that he need seek for it elsewhere? That Man knows little of the Work of a Minister, that does not know how to employ all his Time, & Strength, and Tho't, for the Good of those of his own Charge. He may here spend all his Zeal, and be as abundant in Labours, *in Season and out of Season*, as he judges proper. And I should think, *extraordinary* Pains are as suitable among a Minister's *own* People, as *Strangers*; and would be as evidential of his Love to Souls, and Desire of their Salvation.

It was, in my Opinion, far from being *exemplary* in Mr. WHITEFIELD, his taking so little Care of his *own Flock*. When he went from these Parts to GEORGIA, notwithstanding his frequent *Prayers* for them, and Expressions of a more than *ordinary* Love to them, and longing after their Salvation, he was no longer than *Part* of two *Days* at SAVANNAH; nor did he preach there more than *two Sermons*, if we may believe his own Account.† It appears strange, he should allow his *own Charge* so small a Share of his Labours, as he was so *lavish* of them elsewhere! And 'tis observable, as soon as he had left GEORGIA, and arrived at CHARLES-TOWN in CAROLINA, his *Journal* again appears with pompous Accounts of his *Preachings*. He writes, *Sunday*, Jan. 4. "Preach'd *twice this*

† *See his* Journal *from his leaving* NEW-ENGLAND, Oct. 1740. P. 34. 35. * *Acts* 20. 28.

Day,

Day, and expounded to *large Auditories*." And, *Saturday*, Jan. 10. "Preach'd *twice every Day this Week*, and expounded *frequently in the Evening*".* If this is *watching for Souls*, I mean, the Souls, of our *particular Charge*, as those that must *give an Account*; it is not a Matter of so much Difficulty as I always imagined.

And as to *others*, who are so forward in going into *other Parishes*, to preach there perpetually, I can't learn that they do more among their *own* People, than those who make no such Excursions? Nay, they have, some of them, greatly neglected their *own*, from a Zeal to take Care of *other* Minister's People: And they have been complained of on this Head, and fallen under *publick Censure*.

One of the *Charges* exhibited by Mr. D-----T's People against him, and laid before a *Council of Ministers*, Oct. 7. 1742, was, "His leaving his "Congregation, at several Times, for a great "while together, at his Will and Pleasure, without Leave or Consent of the Church, or Society:" Upon which, the *Council* gave it as their Judgment, "We think that his Congregati-"on have just Cause to complain of his leaving "them, at several Times, for so long a Space "as he has done, without their Consent: "Whereby he has not only left them destitute "of Gospel Ordinances; but has been too un-"mindful of the Obligation he lies under, by "his *pastoral* Relation, to them who are his *peculiar* Charge."

* See P. 38 of his *Journal*.

Another of these *Itinerants* was complain'd of, by a considerable Number of his People; and one of the Articles they objected to him, before an *Ecclesiastical Council*, convened, June 15. 1742, was, "We are uneasy with his wandering from Town to "Town, to the great Disturbance of Towns and "Churches, and neglecting his *own Church* at "Home". Upon which, the *Council* came into the following Result, "It appears to us, that "the Rev. Mr. ------ hath been too ready to "wander from Town to Town, and invade the "*Bishoprick* and *Office* of his Brethren, and ad-"minister Occasion to Disturbance in several "Places (and we fear) to the Neglect of his "faithful Discharge of his Duty, among his *own* "*Flock*, and to give too much Encouragement "to *Lay-Persons* exhorting publickly; All of "which, are so contrary to the Laws of CHRIST "and his Gospel, as upon no Pretence to be coun-"tenanced." I could mention some other Instances in this Kind: But these shall suffice for the present.

And what is the Language of this going into *other Men's Parishes*? Is it not obviously this? The *settled Pastors* are Men, not qualified for their Office, or not *faithful* in the Execution of it; They are either *unfit* to take the Care of Souls, or *grosly negligent* in doing their Duty to them: Or, the Language may be, we are Men of *greater Gifts*, *superiour Holiness*, *more Acceptableness to GOD*; or have been in an *extraordinary* Manner sent by him. *Some* of these *Itinerants*, 'tis evident, have travelled about the Country preaching, under the full Perswasion of an *immediate* Call from GOD: And as to *most* of them, it may

may be feared, the *grand Excitement*, at the Bottom, has been, an *overfond* Opinion of themselves, and an *unchriſtian* one of their Brethren. It has therefore been their Practice, too commonly, not only to *boaſt of their own ſuperior Goodneſs*, wherever they have gone; but to inſinuate ſuſpicions againſt the *fixed Paſtors*, if not to preach againſt them, and pray for them, as *poor, carnal, unconverted Men*: Nay, meer *Candidates* for the Miniſtry; yea, *illiterate Exhorters, raw, weak young Men*, or *Lads*, have too frequently taken upon them, openly to judge and cenſure their *Miniſters*; as I ſhall have Occaſion, afterwards, to ſhow at large.

Moreover, what is the Tendency of this Practice, but Confuſion and Diſorder? If one Paſtor may neglect his *own* People to take Care of *others*, who are already taken Care of; and, it may be much better than he can take care of them: I ſay, if one Paſtor may do thus, why not another, and another ſtill, and ſo on, 'till there is no ſuch Thing as *Church Order* in the Land? One Miniſter has the ſame Right to enter into *other Men's Pariſhes* as another; and may vindicate his Conduct upon the ſame Principles: And if this ſhould become the general Practice, what might be expected, as the Effect, but an intire Diſſolution of our *Church State*? This *Itinerant Preaching*, it is my firm Perſwaſion, naturally tends to it in the Courſe of Things; yea, and the Principles, upon which it is ſupported, will disband all the Churches in the World; and make the *Relation*, between *Paſtors* and *People*, a *meer Nothing*, a *Sound without Meaning*.

It will not be thought a needleſs Digreſſion to inſert here, the Sentiments of the *Firſt Fathers* of this Country, upon this Point of *Order* in the Churches. This juſtly lay with great Weight upon their Minds; For it is indeed the *Strength* as well as *Beauty* of the Creation. Next to *Faith*, they eſteemed *Order*, a Matter of Neceſſity to the *Well-Being* of theſe Churches. And to this it was owing, that they held a *Synod* at *Cambridge*, Anno 1648, conſiſting of all the Churches of the MASSACHUSETTS-PROVINCE, by their *Elders* and *Meſſengers*; when they agreed upon that *Rule of Church Order*, commonly called, *our Platform of Church-Diſcipline*. Here it is declared as their united Judgment, † "That *Elders* are appointed to "feed, not all *Flocks*, but the *particular* Flock "over which the HOLY GHOST hath made them "Overſeers; and *that* Flock they muſt attend, "even the whole Flock: And *one Congregation* "being as much as any ordinary *Elder* can at-"tend, therefore there is no greater Church than "a Congregation, which may ordinarily meet in "one Place."

And again,* "Church Officers are Officers to "*one* Church, even that *particular* over which "the HOLY GHOST hath made them Oveſeers; "inſomuch as *Elders* are commanded to feed, "not *all* Flocks, but *that* Flock which is com-"mitted to their Faith and Truſt, and dependeth "on them: Nor can *conſtant Reſidence* at one "Congregation be neceſſary for a Miniſter, no, "nor yet lawful, if he be not a Miniſter to *one*

† *Platform*, Chapter 3. Sect. 5. * Chapter 9. Sect. 6.

Congregation

" Congregation *only*, but to the Church univer-
" sal ; becauſe he may not attend one Part on-
" ly of the Church to which he is a Miniſter,
" but is called to attend unto all the Flock."

And 'tis obſervable, though they allow of a *Communion of Churches*, yet it is only in ſuch Caſes, and under ſuch Limitations, as may conſiſt, with the *Rights* both of *particular* Churches and their *Paſtors* ; yea, and with the *Duties* too they mutually owe to each other.

On the one Hand, they concede to *Miniſters* officiating in other Churches beſides their own ; but then, it is upon Suppoſition of a *mutual Conſent*, not only between the reſpective *particular Churches*,* but their *Elders* ‡ alſo : Nor is even this allow'd, but *occaſionally*, and as the Circumſtances of other Churches may call for the Aſſiſtance of *neighbour Miniſters*. If the Miniſter of *one* Church be *ſick*, the Miniſter of *another* (if deſired) may adminiſter *Baptiſm* in his Room.† In like Caſe §, " ſuch Churches as are furniſh-
" ed with more Miniſters than one, do willingly
" afford one of their own Miniſters to ſupply the
" Place of an *abſent* or *ſick* Miniſter of *another*
" Church, for a *needful Seaſon*." 'Tis evident from theſe Paſſages, and indeed from the whole Scope of the *Platform*, that our *Fathers* never imagin'd it warrantable, either from *Reaſon*, or the *Word of GOD*, for Miniſters to *act* in any Church

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* See the *Propoſit. about a Conſociation of Churches* ; Prop. 5. and 8. ‡ *Platform*, Chapt. 10. Secti. 8. 11. † *Platform*, Chap. 15. Sect. 4. § Sect. ibid.

beſides their *own*, unleſs with the *Conſent*, not of a Party *only* in the *Church*, but the *Body of the Church*; yea, and with the Concurrence alſo of its *Elder*, if any it had. A Conduct contrary to this, they would have teſtified againſt, with all Severity; as being oppoſite to *Order*, an In-let to *Diſturbances*, and tending to *Confuſion*.

On the other Hand, they allow that the *Brethren* of a *particular* Church may *occaſionally*, and as there may be *real Need* of it, communicate with *other* Churches in any Acts of Church Fellowſhip; but then, they particularly give it as their Judgment †, That "Church-Members may "not remove or depart from the Church, and "ſo one from another, as they pleaſe, nor with-"out juſt and weighty Cauſe; but ought to "live and dwell together, foraſmuch as they are "commanded not to forſake the Aſſembling of "themſelves together. Such Departure tends "to the Diſſolution and Ruin of the Body, as "the pulling of Stones and Pieces of Timber "from the Building, and of Members from the "natural Body, tends to the Deſtruction of the "Whole." And again, * "To ſeparate from "a Church, either out of Contempt of their holy "Fellowſhip, ---- or out of Schiſm, or Want of "Love, and out of a Spirit of Contention, in "Reſpect of ſome Unkindneſs, or ſome evil on-"ly conceived, or indeed in the Church, which "might and ſhould be tolerated and healed with "a Spirit of Meekneſs, and of which Evil the "Church is not yet convinced, (though perhaps "himſelf be) nor admoniſhed: For theſe, or

† *Platform*, Chap. 12. Sect. 1. * Sect. 5.

the

" the like Reaſons to withdraw from publick " Communion in Word, or Seals, or Cenſures, is " unlawful and ſinful."

Had theſe Paragraphs been wrote, on Purpoſe to deſcribe the *diſorderly Separations* of the preſent Day, they could not have done it more exactly: And, at the ſame Time, they clearly exhibit the Opinion of our *Fore-Fathers*, as to the probable Iſſue of theſe Things; that they tend to break the Church to Pieces. And what indeed can be expected but Confuſion, when *Church Members* will forſake their *own Paſtors* for every *wandring Stranger*; and, rather than not hear them, will break away from their *own* Church, forget their Duty to *him that has been ſet over them in the LORD*, and treat him with *Anger* and *Wrath*, if not with *Contempt* and *Inſult*.

But notwithſtanding all that has been ſaid againſt this *Itinerant preaching*, 'tis a Practice mightily pleaded for; and many are the Things that are offered in its Vindication.

'Tis ſaid, *much Good* has been done by it. And han't there been *much Evil* likewiſe? Han't it been the Occaſion, not *accidentally*, but in the *natural Courſe* of Things, of uncomfortable Heats, Animoſities and Contentions? Han't Chriſtians, hereby, been divided into Parties, *One ſaying, I am of* PAUL; *another, I am of* APOLLOS; *another, I am of* CEPHAS, to the diſturbing the Peace of Churches? Han't People, by this Practice, been led to *glory in Men*? And han't they had *ſome Men's Perſons* ſo much in *Admiration*, as to *throw unjuſt Contempt* upon others? But, if more Good had follow'd upon *this Kind* of Preaching

than really has, it would not hereby be justified; unless it can be made to appear, that *Evil* may not, by the alwise and gracious GOD, be overruled for *Good*. The Question ought not to be, whether *Good* has been done in this Way? But whether the *Way it self* is countenanced in the *Bible*, or can be vindicated upon the Principles of uncorrupted Reason? If not; 'tis, in it's Nature, bad, and unalterably so, let its Effects be what they will.

It is further pleaded, they are *good Men* that go into this Practice: Their Hearts are fir'd with a holy Zeal to serve the Interest of Souls; and 'tis to forward their Salvation, that they thus travel about Preaching. And are not the Ministers, into whose Labours they enter, *good Men* also? Have they not a Love to the Souls of Men, and ardent Desires of their Salvation? Or, must they be thought selfish and carnal, because they are steady, and keep within the *Rules of Order* in their Endeavours to do good? I know, 'tis a specious Thing for Ministers to go about from Place to Place, professing a compassionate Concern for Sinners, a Readiness to do, or suffer any Thing, to promote their Conversion; especially, if this is accompanied with a *bitter Zeal* against all who can't come into their Measures: And they may be flock'd after, on this Account, and held in great Reputation, as more *holy* than their Brethren, more like to CHRIST, and his *Apostles*: But for my self, I have liv'd too long in the World, and seen too much of the Wickedness of it, to be over-pleased with *high Professions*; especially, when they are rewarded with *as high popular Applauses*. Pride of Heart; an Itch to come out of Obscurity, and to be thought somebody;

body; a ſecret Pleaſure ariſing from the *Hoſannas* of the Multitude; an undue Self-Love, in ſome Shape or other, may urge on (as it actually has done in Hundreds of Inſtances) to as zealous Pains in preaching the Goſpel, as any in theſe Times, can pretend to; and from as great a ſeeming Regard to the Good of Men's Souls.

I mean not by what I here ſay, to reflect upon ALL thoſe, who have gone up and down the Country, making a more than ordinary Shew of Zeal for the ſpiritual Welfare of their Neighbours; as though they were SOLELY acted, in this Matter, from mean, and baſe Motives. They may, SOME OF THEM, be as good as they profeſs to be, for all that I know: But this Conduct of theirs, is not, in my Opinion, the ſtrongeſt Evidence of their being ſo: Nor can it be collected from their Zeal to preach in *other Men's Pariſhes*, that they are better than their Neighbours; or that the Practice they are in, is ſuch as it ought to be. They may be *good Men*, and yet do that which is *Evil*: They may have a Zeal for GOD; and yet, act without ſufficient Knowledge or Prudence. Meerly their being *good Men*, or *zealous for the Good of Souls*, won't warrant this Conduct of theirs: If it can't be juſtified from other Conſiderations, it muſt be condemned.

'Tis again urg'd in Favour of theſe *Itinerants*, That "when the Time of Reformation was come "on, one of the moſt effectual Things done to-"wards the *Reformation* in ENGLAND, about the "Middle of the former Century, was to ſend a-"bout the Kingdom certain *Itinerant Preachers*, "with a Licenſe to preach the *Fundamentals* of Religion,

" Religion, instead of the *Stuff* with which the " Souls of the People had formerly been famished." This, which is a *Quotation* from Dr. MATHER's *Magnal. Chrif. American*, we had printed in the BOSTON Weekly *News-Paper* †, " to give Check (as is said in the *Letter* introducing it to the *Publick*) to the great Out-cry, and the bitter and harsh Reflections made by many against *Itinerant Preachers*," To which I would *answer*, by giving a brief Account of the *Times* and *Itinerants* here referred to, together with the *present* Times and Itinerants.

As to the *Times* and *Itinerants* here refer'd to, a just Account has been given of them, in the *Letter* to the *Author* of the above *Quotation*, in the following Words *, " At the Time when " the Reformation came on, which began with " the Reign of King EDWARD the VI, and was " carried on by gradual Steps, through the long " Reign of Q. ELIZABETH, the whole Land was " overspread with *Darkness* and *Superstition* : The " common People, almost every where, were " stupidly ignorant. This may be fairly gather- " ed from your *Quotation*, which supposes they " knew little or nothing of the great *Doctrines* " and *Truths* of Christianity, the very *Fundamen-* " *tals* of Religion : And indeed, it was scarce " possible to be otherwise, when they were de- " priv'd of the *Key* of Knowledge ; the *Scrip-* " *tures*, which are *able to make wise to Salvation*, " being lock'd up from them in an unknown " Tongue, in which the *publick Offices* of the

† Numb. 2016. * See the *Boston* weekly *News-Paper*, Numb. 2018.

Church

" Church were alſo performed. And whatever " Articles of *Belief* the People held, they receiv'd " from their *Prieſts*, by an *implicit* Faith, which " naturally produces a blind Obedience. Nor " was the State of Things much better with " the *Clergy*, who were, the greater Part of " them, groſly ignorant, and *blind Leaders of the* " *blind.* The chief Learning they had, was from " Acquaintance with *School Divinity*, and the Wri- " tings of the *ancient Fathers*, which, however it " might paſs for *Science*, in thoſe Times, was " *falſly ſo called.* In ſhort, the *Clergy* were ſo " ignorant, that few of them were able to com- " poſe their *Sermons*; to ſupply which Defect, " certain *Homilies* were ſet forth by *publick Autho-* " *rity*, and enjoin'd to be read, inſtead of Ser- " mons, to the People.

" This was the true State of Things reſpect- " ing Religion in *England*, when the Morning of " the Reformation began to dawn: Which leads " me to ſay ſomething of the *Character* and *Miſ-* " *ſion* of the *itinerant Preachers* employ'd in that " glorious Work.

" As to their *Character*, they were Men of " *eminent* Learning, and ſubſtantial Piety; " they were *ready Scribes*, *well inſtructed in the* " *Things that pertain to the Kingdom of GOD*; " and able to communicate their Knowledge to " others: In ſhort, they were every Way qua- " lified to teach the People the great *Fundamen-* " *tals of* Religion.

" As to their *Miſſion*, it was from *proper Autho-* " *rity*. They did not follow the blind Impulſes " of a wild Imagination, or *run before they were* *ſent*;

" *ſent* ; no, your *Quotation* tells us, that they " were *licens'd* : They had a regular *Call and* " *Commiſſion* to enter on ſo great a Work." †

in

† The Account Biſhop BURNET gives of the Occaſion and Riſe of theſe *Itinerants*, in the beginning of the *Reformation*, is very obſervable. " The *Fryars*, ſays " he, uſed all the Force and Skill of their Induſtry to " raiſe the People into *Heats*, by paſſionate and affect- " ing Diſcourſes ; that both inflam'd a *blind Devotion*, " and DREW MONEY:--But there was not that Pains " taken, to inform the People of the Hatefulneſs of " Vice, and the Excellency of Holineſs, or the won- " derful Love of CHRIST, by which Men might be " engaged to acknowledge and obey him. And the " Deſign of their Sermons was rather to raiſe a *pre-* " *ſent Heat*, which they knew afterwards how to " manage, than to work a real Reformation on their " Hearers. They had alſo intermixt, with all *divine* " *Truths*, ſo many Fables, that they were become ve- " ry extravagant ; and that Alloy had ſo embaſed the " whole, that there was great Need of a *good Diſcern-* " *ing*, to deliver People from thoſe Prejudices, which " *theſe Mixtures* brought upon the whole Chriſtian " Doctrine. THEREFORE, the *Reformers* ſtudied " with all poſſible Care, to inſtruct the People in the " *Fundamentals* of Chriſtianity, with which they had " been ſo little acquainted. --- And much Pains was " taken to ſend *eminent* Preachers over the Nation ; " not confining them to *particular* Charges, but ſend- " ing them with the *King's Licence* up and down to " many Places." It follows, " BECAUSE in that " *ignorant* Time, there could not be found a *ſufficient* " *Number* of *good Preachers* ; and in a Time of ſo " MUCH JUGLING, they would not truſt the Inſtructi- " on of the People to every one : *Therefore*, none " was to *preach* except he had got a *particular Licence* " for it, from the *King*, or his *Dioceſan*. But to qua- " lifie this, a Book of *Homilies* was printed, &c." The whole Account is worth reading. Vid. BURNET's Hiſtory of the Reformation, Vol. 1. Page 302, 303.

In the same *Letter*, we have also a just Account of *these Times* and the *present Itinerants*. The Words are, "I shall now proceed to say something of the "*State of Religion in* NEW-ENGLAND, about two "Years ago, when the *Itinerant* Way of Preaching "began to be practised among us. And if we "look into our Church at *that Time*, we shall "find them professing the true *protestant* Re"ligion, in the *Power* and *Purity* of it, and "walking in the *Faith* and *Order* of the Gos"pel. The Generality of our People were "well instructed in divine Things, and acquain"ted with the *Truths* and *Principles* of the *Chri*"*stian Religion*: Great Numbers of them were "Righteous, *Walking in all the Ordinances and* "*Commandments of the* LORD *blameless*. As to the "Ministers in this Land, I believe, it may be truly "said of the *greatest Part* of them, that they were "Men of *sound Learning*, and *serious Godliness*; they "were *skilful in the Word of Righteousness*, *wise* "*Master-Builders in the House of* GOD. Accord"ingly, whatever you may think, their *Sermons* "were not *empty Stuff*, tending to starve Men's "Souls; but plain, and practical; and there"fore profitable. They took Pains to feed "their respective Flocks with Knowledge and Un"derstanding, and went before them in a blame"less, holy Conversation."

And as to the *present Itinerants*, it is remark'd, "as certain and obvious, that the most, if not "all of them, are swollen and ready to burst "with *spiritual* Pride. As to their *Mission*, they "have none, except from their own fond Ima"ginations. They indeed tell us of an *immediate* "Call, and *Assistances* from Heaven; but can "we believe them, while the Divisions and Dis"orders they create, wherever they come, a-

"bundantly

" bundantly confute their Pretences. As to their " *Furniture* for Preaching, the moſt of them are " *Babes* in Knowledge, meer *Novices* in ſpiritual " Things, Workmen that have great Reaſon to " be aſhamed, becauſe they cannot rightly divide " the Word of Truth. In one Word, they are " ſo far from being able to inſtruct Mankind, in " the *fundamental* Doctrines of *Chriſtianity*, that, " as the venerable Dr. COLMAN, ſpeaking con- " cerning them, elegantly expreſſes it, " They " can only give ſome uncertain *Flaſhes* out of " *Clouds* and *Darkneſs*.

" From all which (as the ſame *Writer* adds) " it plainly appears, that this *Quotation* from Dr. " MATHER cannot ſerve the Purpoſe; that no- " thing can be drawn from it in Favour of our " *Itinerants*, and their *diſorderly* Practice: And " therefore it can be no CHECK to ſuch, as, with " great Reaſon, ſpeak freely againſt them. I " believe Dr. MATHER could never have thought, " that this Paſſage, in his *Hiſtory*, would ever be " wreſted to ſerve ſuch a wretched Deſign: For " whoever reads the *Hiſtory*, and *other Works*, of " that venerable Perſon, will find, that he forever " inſiſts on the vaſt Importance of a *learned* Mi- " niſtry, and always ſets his Face againſt ſuch " *ignorant*, and *miſchievous Itinerants*, as are now " careſs'd and encouraged; ſpeaking of thoſe " *Vagrants*, with a juſt Severity of Language, " and in Terms of the higheſt Indignation."

'Tis ſtill pleaded, from 1 Cor. 3. 21, 21, where it is ſaid, *All Things are your's, whether* PAUL, *or* APPOLLOS, *or* CEPHAS, that † "Miniſters, with their various Gifts and Labours, are for the Uſe and

† See Mr. EMERSON's *Exhortation* to his People. Page 5. Be-

Benefit of the Church and People of GOD." And who ever disputed this? The Question is not, Whether GOD has instituted a Ministry; and this, for the Good of his Church, i. e. The whole Collection of Believers. This is acknowledged on all Hands: But the Question is, in what Sense, *particular* Churches that make up the *Catholic* Church, have a *Propriety* in *all* Ministers; so as that it may be said, they are *your's*. 'Tis only talking at Random, and to amuse People, to tell them, PAUL and APOLLOS and CEPHAS are *your's*, i. e. *All* Ministers are *your's*, without saying, at the same Time, according to some determinate Meaning, How they are so.

The *Apostle*, in this same Text, says, ALL THINGS *are your's*. But does this destroy private Property, and make all Things common? This, I know, has been pleaded for from this, together with some other Texts; and a Liberty hereupon taken to have Communion, not only with other Men's *Goods*, but *Wives* also. *All* THINGS *are your's*. 'Tis a Truth as to *particular* Christians, or Churches, in no Sense but what will consist with *every Right*, which GOD has given to one Man, in Distinction from another: Nor may they lay Claim to any Thing, but in *that Way*, and according to *those Rules*, which are laid down in Scripture, or pointed out by the Laws of *Nature* and *Reason*. Notwithstanding these Words of the *Apostle*, *all* THINGS *are yours*; *particular* Men have their *own* Wives, and *particular* Women their *own* Husbands; this Man has his *own* House or Field, and so has *that*: Nor can they invade one another's Property without sinning against GOD. Christians can be said to have a *Right* in *all* THINGS, only so far, and under

under such Restrictions, as GOD has been pleas'd to give them a Title to them.

So when it is said, PAUL and APOLLOS and CEPHAS, i. e. *all* Ministers are *your's*; the meaning cannot be, that *every particular People* have a Right to *every particular Minister*, in any Sense but what shall consist with the *Order*, GOD has settled in his Church. They can have a *Propriety* in them, only in Subordination to *prior* Rights; and so as that there may be an Harmony among them all. Though it be a Truth, when spoken of *particular Churches*, *all Ministers are your's*; yet each *particular* Church has its *own* Pastor, and each *Pastor* his *own* particular Church: And in Vertue of this Relation that subsists between *particular Churches* and *Pastors*, *each Church* has its *special Rights* with Respect to its *particular Pastor*, and *each Pastor* the like Rights with Respect to his *particular Church*: Nor may these Rights, either of them, be broke in upon, under the Pretence that *all* Churches have a Propriety in *all* Ministers. Their Propriety is restrain'd within certain Limits, beyond which, if they extend their Claim, it interferes with other Rights, which can't, without Sin, be invaded.

The Churches, upon this Principle, *For all Things are your's*, *whether* PAUL, or APOLLOS, or CEPHAS, have been lately exhorted, †"To hear and im-"prove for their Benefit, not only the Minister "that is ordained over them, and fix't among "them, but as they have Occasion and Oppor-"tunity other Ministers also:" And have been told, ‡ "If any should attempt to deprive them

† Mr. EMERSON's *Exhortation*. Page 6. ‡ Pag. ibid. of

" of this their Chriſtian Priviledge, they are " guilty of Robbery: They rob them of a very " great Priviledge, which the LORD has pur- " chaſed at the deareſt Rate; and which he " has, in Love to their Souls, confered on " them:" Whereupon they have been warned †, " To ſtand faſt in this Liberty of their's wherewith CHRIST has made them free." If the Thing meant by this Exhortation, which was " apprehended moſt needful and ſeaſonable at this Day",* be only this, that *particular* Churches have a *Propriety* in *other* Miniſters, their Gifts and Labours, according to *Goſpel-Order*, and ſo as not to Infringe on the *Rights* of their *own Paſtors*, or *other particular Churches*, 'tis what all, ſo far as I know, are agreed in; And 'twas perfectly needleſs to ſound an Alarm, as though *this Liberty* of the Churches was in Danger. But if the Thing aimed at is, To give Countenance to that rambling about from Pariſh to Pariſh, which ſome Miniſters have come into, to the *Uneaſineſs* of their *own People*, to the raiſing *Factions* among other People, and to the *Invaſion* of the *juſt Rights* of the *Paſtors* among whoſe *People* they have gone: I ſay, if this be the Thing intended, the *Scripture* upon which this *Exhortation* is founded, has been groſly abuſed: Nor indeed could an *Exhortation*, to *this Purpoſe*, have had its Riſe from it, but in a *miſtaken* and *perverted* Senſe.

I complain not of People's hearing Miniſters that are not their *own*, as they may occaſionally happen among them; Nay, I object not againſt *one* Miniſter's coming among the People of *ano-*

† Page ibid. * Vid. *Preface* to the *Exhortation.*

ther, on Purpoſe that they might have the Benefit of his Gifts and Labours ; provided there be a mutual Agreement between *all* the Parties concern'd, and the Caſe ſuch as may properly call for ſuch an Expedient : But for Miniſters to make a Buſineſs of going out of their *own*, into *other Men's* Pariſhes, unask'd ; or, at the Deſire of only ſome diſaffected People ; And this, in known Oppoſition to the *ſettled* Paſtors : it's contrary to all *Reaſon*, as well as *Scripture*, and ſubverſive of all *Order* in the Churches ; Eſpecially, when they carry the Matter ſo far as to *creep into private Houſes*, when they can't any longer force themſelves into the *Pulpits*, and inſinuate ſuch Things againſt the *fixt* Miniſters, as tend to leaven the Minds of their People with Prejudices againſt them, and hinder their further Advantage from their Labours. Some may think highly of this Manner of Conduct, and " bleſs GOD for the many Sermons that have been preach'd by ſuch Miniſters" * ; but for my Part, I have not *ſo learned CHRIST*, nor the *Order* of his Goſpel. And I ſhall be much miſtaken, if the bad Effects of this Method of Conduct, don't make ſome Men ſee with other Eyes than they do at preſent.

'Tis granted in this Exhortation †, " That " Miniſters ought to be well perſwaded concern- " ing *theſe Strangers* that come among us, that " they are Men of Knowledge, Prudence and " Piety ; Men of good Principles and Morals, " and that they have a Call to viſit us, before " we invite them to preach to our People."

* Page 7. † Page 7.

And

And will any have the Face to pretend, that sufficient Care has been taken upon this Head? Nay, where Ministers have not been satisfied about, either the Knowledge, or Prudence, or call, some Persons have had to come into their Parishes, have they not thrust themselves in notwithstanding? And han't the Ministers, instead of being well thought of for their *Caution*, been reproached as OPPOSERS of the *Work of GOD*? And what is it but to upbraid Ministers, to tell them, "they ought to be well satisfied about *these Strangers* that come among them," when, if they an't satisfied, they shall be call'd all the bad *Names* that can be thought of? Han't this commonly been the Case? Can it be denied?

Those Ministers, I should think, who don't see through the *Propriety*, or *Reasonableness*, or *Advantage*, of Ministers going about into *other Men's* Parishes, have just the same Right not to invite them into their Pulpits, as those have to take them in, who think well of this Practice: And why should their *Christian Liberty* be invaded? Why should strange Ministers force themselves upon them? Is it not an Usurpation on their *Rights* as *Pastors* to *particular* Churches? Does it not lead to Alienations and Contentions? Does it not naturally tend to hinder the Usefulness of such Ministers among their *own* People?

It may be insinuated, as though their not approving these *Itinerants* was owing to the Influence of "a Spirit that lusteth to *envy*." And might it not as justly be insinuated, as though this *Itinerating* Disposition might have its Rise from a Spirit too much puffed up with *Pride*? But however this be, I do not think, those who

are for *Order* in the *Church* of GOD, and keeping Things from running into Confusion, have any great Reason to *envy* those, who, from *among our selves*, have been most noted for their travelling up and down the Country to preach. We generally know who they are, and what *Character* they bear in the World; and if dispos'd to *Envy*, these are some of the *last* Men who would excite it. And I am clearly of the Mind, that if "the Spirit and Disposition of the *holy and humble* Apostle PAUL more universally prevail'd among Ministers", they would not so often imagine themselves to be Men of *so much more Importance* than they really are; nor would they, from this vain Conceit they have of themselves, so often go out of their *own*, into the *Line* of *others*; *boasting of Things beyond their Measure, and made ready to their Hand.*

I had thought here to have left this *Head*; but can't do it without first expressing my Surprize at the late *Ordination* of a Person *to go about the Country as an Itinerant Preacher.* The Account we have in the *Boston Evening-Post* †, "We have "lately heard from YORK, that on, or about the "13 of *July* last, one Mr. D----L R----s, a *New-* "*Methodist*, so call'd, summon'd together a so- "lemn (and we think) unlawful Assembly, con- "sisting of the *Elders*, and pretended *Messengers*, "of some of the neighbouring Churches, *to or-* "*dain the said* R----s *at large, to be a vagrant* "*Preacher to the People of GOD in this Land*;---- "in which Transaction we hear, that the Rev'd "Messieurs M----Y, W----E, J. R----s and G----N

† Numb. 381.

resolutely

" resolutely proceeded, although some other of " the neighbouring Ministers bore their Testimo- " ny against such an irregular Action."

That late venerable Man of GOD, whose Praise is in all our Churches, Dr. INCREASE MATHER, has given the World his Thoughts at large upon such a Transaction as this; which I shall here present to the Reader.

In his *Order of the Churches in* NEW-ENGLAND *vindicated*, he proposes this Question *, " May a " Man be *ordained* a *Pastor*, except to a *particu-* " *lar* Church?" In Answer whereto, he asserts, that " no Man ought to be *ordain'd* a *Pas-* " *tor* except to a *particular* Church." And for " these Reasons.

1. " We have no Instance in the Scripture of " *ordinary* Officers ordain'd, except unto a *parti-* " *cular* Flock. Acts 14. 23. *They ordained El-* " *ders by Election* (so does the *Geneva* Translation " read the Words truly enough, as that learned " Knight, Sir *Norton* KNATCHBULL, has critically " evinced †) *in every Church.* PAUL left it in " Charge with TITUS, that he should *ordain El-* " *ders in every City*, Tit. 1. 5. He was not to " ordain them to be *Individua vaga*; but a *par-* " *ticular* Place, a City wherein was some Church, " was assign'd to them to labour in. He " might not (as Mr. BAYNES ‡, and from him " DIDOCLAVIUS, speaks) ordain Elders as the U-

* Vid. Page 101. And onwards. † *In Animad. in Lib. N. T.* ‡ *Altare* Damascen. Page 209.

" niverſities create *Doctors* of *Phyſick*, without " aſſigning them any Patients ; or as they make " *Maſters of Art*, without providing for them " any Scholars.

2. *Paſtor* and *Flock* are *Relates* ; and therefore " one cannot be without the other. ---- To ſay " that a *wandring Levite*, who has no Flock is a " Paſtor, is as good Senſe as to ſay, that he that " has no Children is a Father, and that the Man " who has no Wife is a Husband : Nor may " it be pretended, that the *Catholick* Church is " his Flock ; for,

3. " A Paſtor is under an Obligation to *feed* " *every one* that is of the Flock, he is a Paſtor " unto. Acts 20. 28. *Take Heed therefore to your* " *ſelves, and to all the Flock over which the HOLY* " *GHOST has made you Overſeers.* Is any Man a- " ble to feed *all that Flock* of the *Church Catho-* " *lick* viſible ? A Miniſter muſt give an Account " concerning every Soul in that Flock, he is the " Paſtor of. Heb. 13. 17. They that ſay, they " are Paſtors of the *Catholick Church*, may do " well to think, what Account they can give " of the ten Thouſands of Souls belonging to " their Flock, that were never inſtructed, nor fed " by them.

4. Suppoſing a Man to have a *particular* Church " to which he is related, if he is a Paſtor to o- " ther Churches beſides that, then it is not in the " Power of that Church to deprive him of his " *paſtoral Office.* If they ſhould reject him and " that deſervedly from being their Paſtor, he " may pretend, I am a Paſtor of the *Catholick* " *Church*, and will be ſo, do you do your Worſt.

This

" This favours of the *Papist's indelible Character,* " who pretend, if a Man has once been ordain'd, " he can never be a *Laic* again. Thus a Person " who is justly not only *depos'd* from his *Office,* " but *excommunicated,* may be a *Pastor still.* ------ " Our *Discipline* declares, not only such as never " were related to a *particular* Flock, but such as " have been, but now are not so related, to be " no *Church Officers.* The Words, in the *Platform,* " Chap. 9. Sect. 7. are, " He that is clearly " loosed from his *Office Relation* unto *that Church* " whereof he was a Minister, cannot be looked " at as an *Officer,* nor *perform any Act of Office,* " *in any other Church,* unless he be again *orderly* " *called into Office.*"

5. When *Ordinations at large* did, with *other* " *Corruptions,* creep into the Church, a *whole Sy-* " *nod* found it necessary, not only to bear Wit- " ness against *that Practice,* but to declare *such* " *Ordinations* to be *void* and *null,* and the *Ordainers* " *liable to censure.* It is well observed by the in- " genious Writer of the *History* of the *Council* of " TRENT,* that " in the golden Times of Chri- " stianity, *no Persons were ordain'd but to a particu-* " *lar Ministry ;* but that this pious Institution " was soon *corrupted,* Bishops *ordaining* Men that " had no *Election by any Church.*" This caused " great Confusion, as the *Magdeburgensian Histo-* " *rians* have noted. As a Remedy, the *Council* " of CALCEDON made a Decree against all such " Ordinations. The sixth *Canon* of that *Synod* " declares, *That if any Man should be ordain'd ab-* " *solutely,* that is, to the *Catholick,* without Rela-

* Hist. Trid. Conc. L. 6. Page 550.

" tion to a *particular* Church, *the Impoſition of* " *Hands, which he has received, ſhall be null; and* " *that he ſhall ſerve in the Church to the Diſhonour of* " *them that have ordained him.* This Decree was " confirmed by other *Synods* afterwards; ſo " that it became a *general Rule* in the Church, " that no Man ſhould be ordained without " a *Title.* But the forementioned *Hiſtorian* " (with many others) takes Notice that " this Rule was in Proceſs of Time perverted. " For whereas, at firſt, to have a *Title* was to " have a *particular* Church, afterwards to have a " *Title* was to have Money. The *Canons* of the " Church of ENGLAND will not permit any one to " be ordain'd without a *Title.*

6. The impleaded *Ordinations* are contrary to " the *Judgment* of our *eminent Divines*, and to " the *Practice* of ſome of the beſt reformed *Churches.* JUNIUS * declares his Approbation of the " mention'd *Canon* of the CALCEDON *Synod*; and " that ſince an *Elder* is not ordained to the Miniſtry *abſolutely*, but to the Miniſtry of this, " or that *Church* in *particular*, it is fit the *Church* " ſhould be concern'd in the Ordination; and, " that in the *apoſtolical* Times, in the Ordination " of a Miniſter, there was firſt a *Cheirotonia*, or " *Election* by the People; and then a *Cheirotheſia*, or *Impoſition* of Hands; that theſe two " were always join'd together as the antecedent " and Conſequent." Mr. CARTWRIGHT † ſays, " that " after *Election* follows Ordination, which " is a ſolemn inveſting or putting a Miniſter in-

* *Animadverſ.* in BELLARM. Cap. 3. &c. 7. † 2 *Reply.* Page 272.

to

" to the Poſſeſſion of *that Office* whereunto he " was before choſen." To the like Purpoſe does " WHITAKER ſpeak. It is needleſs, and would " be endleſs, to heap up Teſtimonies concerning " this, ſince it is a common received Opinion a- " mong *our Divines*, that *the Election of a Mi-* " *niſter by the Church ſhould precede his Ordina-* " *tion.*"

I ſhall add to what the *Doctor* has ſaid, That there has appear'd, in all Ages, more or leſs of a Diſpoſition, in *ſome* Perſons, to think themſelves *qualified*, and *called*, to act as tho 'they were *Paſtors*, not to *particular* Churches only, but *all the Flocks* in a *Neighbourhood*, or *Province*.

The learned VOETIUS makes Mention of " a " *Circumambulation* of Miniſters †, the *running a-* " *bout*, or rather the *wandring* and *walking about* " of Men, who, without *any certain Call* and *Af-* " *fixion to any particular Church, frequently preach* " *Sermons, expecting* COLLECTIONS *or* PRESENTS *from* " *the People.* Such as theſe (ſays he) were formerly " call'd *walking Levites*, in Alluſion to the Story " in Judges 17. 7. 8. Such there are (he adds) " among the PAPISTS, who appear at the *Heads* " of *Streets*, and in the moſt *publick Places* of " Reſort, and offer themſelves to celebrate " *Maſs.*"

The famous HOTTINGER, writing about the Times of the Reformation gives an Account, *

† Vid. *Polit. Eccleſ.* Part II. Lib, III. Tract. II. Cap. X. * Vid. The laſt Vol. of his *Eccleſ. Hiſtory.*

of

of ſome famous *Itinerants*, who diſtinguiſhed themſelves by *preaching abroad in the open Air*, and by many uncouth Ways of Management; ſuch as wearing a CHAIN ABOUT THEIR NECKS, and ſometimes THROWING OPEN THEIR BREAST, and *vehemently beating on it*, and *crying out with a* MIGHTY VOICE, *Mercy, Mercy, Mercy*! and ſome Inſtances he here mentions of thoſe, who pretended to VISIONS and REVELATIONS: And *theſe* he ſpeaks of as ſome of the worſt Sort of People.

But however prevalent this *Itinerating* Diſpoſition may have been, more eſpecially at certain Times, it was always ill thought of by the *beſt Men*, and the *beſt Churches*: They have ever eſteemed it an Argument of *Pride* and *Self-Conceit*, and as tending to Strife and Schiſm, and every evil Work; and accordingly laid the *Reſtraints* of *Eccleſiaſtical Authority* upon it, ſo far as they could.

The *united Brethren* in LONDON declare, "That "*ordinarily* none ſhall be ordained to the Work "of the Miniſtry, but ſuch as are *called*, and "*choſen* thereunto by a *particular Church*."*

One of the Articles of the *eccleſiaſtical Diſcipline* of the *French Proteſtants* is, "Miniſters ſhall "not be *ordain'd* without aſſigning them a *particu*-"*lar Flock*.†"

The ſeventh Article in the *Order* of the *Dutch Churches* is, that § "no one ſhall be called to the

* Vid. Dr. I. MATHER's *Order of* the Churches vindicated. P. 107. † Ibid. P. 106. § Vid. VOET. *Polit. Eccleſ.* Part II. Lib. III. Tract. II. Cap. X.

Miniſtry

Miniſtry of the Word, without Employment in ſome *certain Place*; unleſs he be ſent to preach to Churches under *Perſecution*, or otherwiſe to *gather Churches*.

In the Church of SCOTLAND, ſome of the Concluſions agreed upon, in ſeveral of their *Aſſemblies*, after ſundry Conferences and often-Diſputation and Reaſoning, are theſe †. "All *Office-Bearers* ſhould have their *own particular* "*Flocks*, among whom they excerciſe their "Charge.

"They that are called to the *Miniſtry*, or "that offer themſelves thereto, ought not to be "elected without ſome *certain Flock* aſſigned to "them."

"True *Biſhops* ſhould addict themſelves to a "*particular Flock*; ----- Neither ſhould they u-"ſurp *Lordſhip over their Brethren*, and over the "Inheritance of CHRIST*."

"Paſtors, in ſo far as they are Paſtors, have "not the *Office* of *Viſitation of more Kirks* joined "to the *Paſtorſhip*, without it be given to them."

"It agreeth not with the Word of GOD, that "*Biſhops* ſhould be *Paſtors of Paſtors*, Paſtors of "*many Flocks*, and yet without a *certain Flock*, "and without *ordinary Teaching*."

† Vid. CALDERWOOD's *Hiſtory of the Church* of SCOTLAND, Page 105. * Ibid. Page 112.

It

"It agreeth not with the Scripture, --- that "they uſurp the *Office of Viſitation of other Kirks*, "nor any other Function beſide other Miniſters, "but ſo far as ſhall be committed to them by "their *Kirk*."

And the like *Eccleſiaſtical Rules* were made in the *more primitive* Times of the Church, to give *Check* to the Humour that then prevailed in many, of *going beyond their own Bounds*.

The XIVth, XVth and XXXVth *Canons, called Apoſtolical*; the XVth and XVIth *Canons* of the *Council of* NICE; the IId and IIId of the firſt Council of CONSTANTINOPLE; the Xth of the *Council of* CALCEDON, with others that might be mentioned of theſe, and *other Councils*, ſtrongly teſtify againſt *this Practice* of *Miniſter's invading the Pariſhes of one another*.*

It may, as the Practice with us is *new*, carry with it a good Face, and be readily encouraged; eſpecially, for the Sake of *ſome Men*, who may be tho't *more holy than their Brethren*; but 'tis the ſame Evil *now*, it always has been, and will be productive of the like *bad Effects*; ſome of which we have already ſeen and felt: And I pray GOD, they may not prepare the Way for ſtill *greater*.

The *next* Thing I ſhall take Notice of, as what I can't but think of dangerous Tendency, is *that Terror* ſo many have been the Subjects of; Ex-

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* Vid. M. L. BAIL. *Summam conciliorum omnium*. Vol. I.

preſſing

preſſing it ſelf in *ſtrange Effects* upon the *Body*, ſuch as *ſwooning away* and *falling to the Ground*, where Perſons have lain, for a Time, ſpeechleſs and motionleſs; bitter *Shriekings* and *Screamings*; *Convulſion-like Tremblings* and *Agitations*, *Struglings* and *Tumblings*, which, in ſome Inſtances, have been attended with Indecencies I ſhan't mention: None of which Effects ſeem to have been *accidental*, nor yet peculiar to ſome *particular Places* or *Conſtitutions*; but have been common all over the Land. There are few Places, where there has been any conſiderable religious Stir, but it has been accompanied, more or leſs, with theſe Appearances. Numbers in a Congregation, 10, 20, 30, would be in this Condition at a Time; Nay, Hundreds in ſome Places, to the opening ſuch a *horrible Scene* as can ſcarce be deſcribed in Words.

The Account, thoſe, who have been under theſe Circumſtances, give of themſelves is various. Some ſay, they were ſurprized and aſtoniſhed, and inſenſibly wrought upon, they can't tell how: Others, that they had preſented to their View, at the Time, a Sight of their Sins, in all their Number and Deſert: Others, that they ſaw Hell, as it were, naked before them, and Deſtruction without a Covering; and that it ſeemed to them as though they were juſt falling into it: Others, that they imagined the Devils were about them, and ready to lay hold on them, and draw them away to Hell. The more general Account is, that they were fill'd with great Anxiety and Diſtreſs, having upon their Minds an over-powering Senſe of Sin, and Fear of divine Wrath.

But

But whatever was the Cauſe, theſe *bodily Agitations* were, at firſt, highly thought of by many; yea, look'd upon as *evident Signs* of the *extraordinary Preſence of the* HOLY GHOST. Hence, it was common in one Congregation, to tell of theſe wonderful Things, as they had appear'd in another, to pray for the like Teſtimony of the divine Power, to give GOD Thanks when they had it, and lament it when religious Exerciſes were attended, and no ſuch Effects followed: And too much Encouragement has been given People, to depend on theſe Things as *ſufficient Tokens* of that *Senſe of Sin*, which is of the *Operation* of the SPIRIT of GOD.

I have now *Letters* by me, from different Parts of the Country, all concurring in this Account; and wrote by Perſons of as good Character as moſt among us, and upon their own Knowledge. One, after he had given a Narrative of the *ſtrange Appearance* he had been preſent at, in all the *Agitations* and *Out-cries* above deſcrib'd, concludes in theſe Words, "But what appear'd to "me moſt dangerous and hurtful was, that Mr. "------ (the Miniſter through whoſe Manage-"ment theſe Things were effected) laid very "much Streſs on theſe *Extraordinaries*, as though "they were *ſure Marks*, or, at leaſt, *ſufficient E-"vidences* of a juſt *Conviction of Sin*, on the one "Hand: or, on the other, of that *Joy there is "in Believing*, and ſo of an Intereſt in the Fa-"vour of God." Another, after an Account of the *Groaning, crying out, falling down and ſcreaming*, he had been a Witneſs to, in one of our Places of Worſhip, among other Things, obſerves, "That theſe Things were encouraged "by Mr. ------ (a travelling Preacher) and the "Miniſter

" Minister of the Town, who esteemed them *un-*
" *doubted Evidences* of the Operation of the BLESSED
" SPIRIT; which appeared by all their Discourse." A third, having exhibited a Relation of the like Effects, adds upon it, " I perceived by the " Preacher's Discourse, that he suppos'd all these " Things, the Effect of a *strong Sense of Truth im-*" *press'd upon the Minds of the Auditors, by the* " *HOLY GHOST.*"

And these Accounts perfectly harmonise with the *Pleas*, which have been made, both from the *Press* and *Pulpit*, in Justification of this *Appearance* in Religion. We have been told of the *falling down* of the JAILOUR, and of SAUL, afterwards PAUL; we have been minded of the *Trembling* of FELIX, and of the *Three Thousand* in the *Acts*, who were *pricked in the Heart* by PETER's *Sermon*: And the State of *unconverted* Sinners has been represented to be such, that it ought to be wondered at, these Effects are not universal, rather than that some of them have been seen among us.

But these Pleas notwithstanding, I could never yet see Reason, I confess, to entertain a good Opinion of these *religious Fears*, with their *Effects* visible on Men's Bodies, considered *by the Lump*. I mean not by what I here say, to express a Dislike of that *Fear*, excited from a *just Sense of Sin*; which, in Respect of *adult* Persons, is *ordinarily* previous to their Conversion. The *first Operation* of the blessed SPIRIT upon the Minds of *such Sinners* usually is, to awaken their *Fear* from a *Perception of Sin*, and *Consciousness of Guilt*, as I have largely expressed my self, upon this Matter elsewhere: But then, it ought to be carefully

fully remembred, the Paſſion of *Fear* may be excited, not only from a juſt Repreſentation of Truth to the Mind by the SPIRIT of GOD, but from the *natural Influence* of *awful Words* and *frightful Geſtures*. Even where the Torments of another World are the Object of Fear, the Paſſion it ſelf may be mov'd, and to ſuch a Degree too, as to appear in all the violent *Effects* of *Horror* and *Surprize*; and yet, the *Origin* of it be no other, than a *mechanical Impreſſion* on *animal Nature*: And this, I am inclin'd to think, has been too generally the Caſe, in Reſpect of thoſe *Fears*, and the Effects of them, which have been ſo much talk'd of among us. A good Number, I truſt, have been wro't upon by the *proper Influence of Truth*, duly impreſſed upon their Minds by the *Divine SPIRIT*; but in Regard of a far *greater* Number, I have no other Thought of their *religious* Fears, diſcovered in their *Cries*, and *Shrieks*, and *falling down*, than a mere *ſenſitive Commotion*; ſuch a Sort of Surprize and Aſtoniſhment as is affected, not by a rational Conviction of Truth, but a ſudden and ſtrong Impreſſion on the *animal Oeconomy*. My Reaſons are theſe that follow,

'Tis with me, an Objection of ſome Weight againſt the *Divinity* of theſe *bodily Effects*, that they have been, in all Ages, ſo *rare* among *ſober* and *ſolid* Chriſtians; while among others, of a contrary Character, they have, all along, been *common*. So it was with the MONTANISTS of old; with the GERMAN-ENTHUSIASTS, in the beginning of the Reformation; and with the FRENCH-PROPHETS, within the Memory of many now living: And ſo it was with the QUAKERS. They had their Name indeed from the *trembling* and *ſhaking*

they

ordinarily fell into, as though they were all over convulsed : Nor can there be given more remarkable Instances of *Groaning*, and *Foaming*, and *Roaring*, than from these People ; Whereas, if we turn our View to the more *sober* Part of Christians, we shall be at a loss to find *Examples* in this Kind.

A noted *Writer* on the Times † seems to have been at a pritty Deal of Pains to collect *Instances :* But how few has he been able to produce, though he had the whole *Christian World* before him, for more than *Seventeen Hundred Years* ? Nor are those he has brought to View so much to the Case as might have been expected.

The first Instance is of a *single* Person, the exellent Mr. BOLTON, * " who being awakened " by the *Preaching* of the famous Mr. PERKINS, " was subject to such Terrors as threw him on " the Ground, and caused him to roar with An- " guish ; and the Pangs of the New-Birth in " him were such, that he lay pale and without " Sense, like one dead ; as we have an Ac- " count, in the *Fulfilling of the Scripture*, the 5th " Edition, Page 103. 104." These are the Words of this *Gentleman.* How it came about, I know not ; but he has very much mis-understood his *Author*, in representing from him Mr. PERKINS as the Person, by whose *Preaching* Mr. BOLTON was *subjected to Terrors that threw him to the Ground* ; for it is not so much as insinuated in the *Fulfilling of the Scripture*, either that Mr.

† Mr. EDWARDS, in his late Book, *Some Tho'ts on the Revival of Religion in* New-England. * P. 25.

PERKINS was the Inſtrument of Mr. BOLTON's *Terrors*, or that he was ever thrown into them in the *Time of Preaching*; unleſs the *Edition* I uſe (the *Second*) is different from *that*, this *Gentleman* has in his Hands, which I queſtion, becauſe I have now before me the *Life of Mr.* BOLTON, from whence the *Author* of the *Fulfilling of the Scripture* took his Account: In which, one Mr. PEACOCK is ſpoken of as the *Inſtrument* of his Converſion; and 'tis aſcribed to his *Acquaintance* with this godly Man, and not to his *Preaching*, or the *Preaching* of any other Perſon whatever, that he was awakened to a Senſe of his Sins.

Nor is it ſo clear to me, that Mr. BOLTON, *literally* ſpeaking, was *thrown to the Ground*, or *roared out*, or *lay like one dead*. The *Fulfilling of the Scripture* has given the World, not the very *Words*, but what *he took to be the Senſe*, of the *Writer* of Mr. BOLTON's *Life*; and this *Gentleman* has done the ſame by the *Fulfilling of the Scripture*. The beſt Way therefore of judging, in this Caſe, will be from the *very Words* of the *original Writer* himſelf; which are theſe, "The "firſt News he heard of GOD, was not by any "ſoft and ſtill Voice, but in terrible Tempeſts "and Thunder; the LORD running upon him "as a Giant, taking him by the Neck, and ſha-"king him to Pieces as he did JOB; beating "him to the very Ground, as he did PAUL, by "laying before him the ugly Viſage of his Sins, "which lay ſo heavy on him, as he roared for "Grief of Heart, and ſo affrightened him, as "(I have heard him ſay) he aroſe out of his "Bed in the Night, for very Anguiſh of Spirit. "And to augment his ſpiritual Miſery, he was

ex-

" exercised with foul Temptations, *horribilia de* " DEO, *terribilia de fide.*" And these are represented to have been so vehement upon him, that, with LUTHER, " The very Venom of them " drank up his Spirits, and his Body seemed " dead, that neither Speech, Sense, Blood, or " Heat appeared in him." And this, it's said, " Continued for many Months."

'Tis obvious at first Sight, that *some* of the Language here used is *figurative*, and to be interpreted as such, and not *literally*; as where the LORD is said to have *run upon him as a Giant*; where he is said to have been *taken by the Neck and shaken to Pieces*: As also where his *Body* is represented as *seemingly dead, without Sense, Blood, or Heat.* The *Idea* intended to be conveyed is not, " That the Pangs of the New-Birth in him were such, as that he lay pale, and without Sense, like one dead." i. e. According to the *Letter* of these Words, and as is commonly the Case in these Times. The Meaning is evidently this, and only this, that his Distress was so *great*, and of *such Continuance*, that it had a visible Effect on his *Body*, to make him look *pale*, and like one in a *languid State.* And if any should be dispos'd to think, the *Spirit* of this *Author's* Words is rather to be regarded than the *Letter*, when he speaks of Mr. BOLTON, as *beat to the very Ground*, and *roaring for Grief of Heart*, I don't know that they would be to blame; especially, as such a Construction of his Words is the only one, that would, perhaps, have been thought of, if it had not been for what has happened among ourselves. He, no Doubt, design'd to exhibit this *Gentleman* as an Instance of one, who was in *great spiritual*

Diſtreſs ; but that he mean't any Thing further, is not, to me, ſo evident as to be beyond Diſpute.

Nor is *this Kind* of ſpiritual Trouble uncommon, in Reſpect of Perſons of a *like Character*, with Mr. BOLTON, before his Concern for his Sins. For 'tis obſervable, and particularly remark'd by the *Fulfilling of the Scripture* †, that he was "*eminently prophane* ; *a horrid Swearer* ; *and much accuſtomed to mock at Holineſs, and thoſe who moſt ſhined therein* ; *particularly, that excellent Man of GOD Mr.* PERKINS." The *Writer of his Life* adds *, that "*he loved Stage-Plays, Cards and Dice* ; *was a Sabbath-Breaker, a Boon-Companion, and one that for the Sake of Money had actually accepted of a Motion to go over to the Church of* ROME." And has it not been uſual, in all Ages, for ſuch *great Sinners*, when brought to a Senſe of their Sins, to be *greatly pained* in their Minds ? There is nothing *ſingular* in the Caſe of Mr. BOLTON, unleſs, according to the *Letter* of the Words, he *roared out*, and was *thrown down to the Earth* ; which, as I ſaid, can't certainly be collected from the Manner of ſpeaking us'd by the *Writer of his Life* : Though if it could, it ought to be remembred, his Concern laſted for *many Months* ; and by this continued Preſſure on his Spirit, his *Body* was reduced to an *ill State*, and it might be thus with his *Mind alſo*. And under theſe Circumſtances, though his Trouble was of a *divine Origin*, there might be a Mixture in it of *human Weakneſs*. It might be owing to *himſelf*, and not to

† Page 231, 232. * Page 12. 14.

the

the SPIRIT of GOD, its ariſing to an undeſirable Exceſs: Which is quite different from what is ſuppoſed to be the Caſe in theſe Times; viz. That 'tis by the *immediate Power* of the HOLY GHOST, that ſuch Fears are excited in the Minds of Perſons, as that they are, at once, *ſtruck to the Earth*, or forc'd to *ſcream out.*

Mr. GEORGE TROSS ("who of a notoriouſly vicious, profligate Liver, became an eminent Saint, and Miniſter of the Goſpel") is the next Inſtance of a Perſon in "Terrors, occaſioned by Awakenings of Conſcience;" and theſe are ſaid ‡ "to have been ſo over-pouring to his *Body* as to deprive him, for ſome Time, of the *Uſe of Reaſon.*" I have carefully read over the *Life* of TROSS, *written* by *himſelf*; and he was not only "*for a Time* depriv'd of the Uſe of his Reaſon," but to a *great Degree*; and it was *thrice repeated*: Nor does it appear, that his *Diſtraction* was occaſioned by *Terrors too great for his Brain*; but ſeems rather to have had *Riſe* from an *ill Habit* of Body, and this, perhaps, bro't upon him by his own Follies: † Nor do I remember, he was ever in any *extraordinary* Terrors, unleſs where 'tis evident, from his own Account, that he was *not himſelf.* And very obſervable are the Words, in which he relates his Deliverance out of his *horrid* State of Mind.*" But at Length, "through the Goodneſs of GOD, and by his "*Bleſſing* upon *Phyſick*, a *low Diet*, and *hard keep-*

‡ Page ibid. † I ſpeak thus only in *general*; becauſe I don't chuſe to publiſh to the World what Mr. TROSS has done himſelf.

* His *Life*, Page 63.

" *ing*, I began to be ſomewhat quiet and com-
" pos'd in my Spirits ; to be *orderly* and *civil*
" in my *Carriage* and *Converſe*, and *gradually* to
" regain the Uſe of my *Reaſon*, and to be a fit
" *Companion* for my *Fellow-Creatures*."

I ſhall add here, though ſomewhat out of Place ; this Mr. TROSS, in the Time of his *Deliquium*, often *heard Voices*, and was much given to *ſtrange Impulſes* ; upon which he makes this Remark †, " I am perſuaded, that many of the
" *Quakers*, formerly, were deluded by ſuch *Voices*
" and *Impulſes*, from the *impure Spirit*, which they
" miſtook for the HOLY SPIRIT of GOD ; many
" of them having been *groſly ignorant*, and ſo
" fitted to entertain ſuch *Deluſions of the Devil*, as
" I then was."

And beſides hearing Voices, it was no uncommon Thing with him to *ſee Viſions* ; which, ſays he ‡, " I mention, the rather, becauſe I am ve-
" rily perſwaded, that the many *Viſions* and *Voi-*
" *ces* among the *Papiſts*, which gave Occaſion to
" the Belief and Eſtabliſhment of their *Purgatory*
" came from the ſame Author, or Cauſe ; viz.
" a *diſturbed Brain, influenced by a deceitful and*
" *lying Devil.*

But theſe *extraordinary, external* Effects are ſaid " to have been found, not only in here and
" there a *ſingle Perſon* ; but there have been
" Times, wherein they have appeared in *Con-*
" *gregations*, in *many at once*. So it was, ſays
" this *Gentleman* *, in the Year 1625, in the

† Ibid. Page 48. ‡ Page 62. * Page 26.

" West of SCOTLAND, in a Time of great Out-
" pouring of the SPIRIT of GOD. It was then a
" frequent Thing for many to be so *extraordinarily*
" seized with *Terror* in hearing of the Word, by the
" SPIRIT of GOD, that they *fell down*, and were car-
" ried out of the Church, who afterwards prov'd
" most solid and lively Christians: As the Author
" of the *Fulfilling of the Scripture* informs us, Pa.
" 185." I should have been glad, if *this Author* had been a little more particular in his Information; because so far as I can find, (and I have been at the Pains to consult all the *Writers* I could meet with, in some of the *best* and *largest* Libraries in NEW-ENGLAND, upon the religious Affairs of SCOTLAND) He only has recorded this Story; and he has done it so *generally*, that little can be argued from it. He has said, 'tis true, it was in *hearing the Word*, they were seiz'd with this *extraordinary* Terror: But how the Word was preached, either as to *Matter*, or *Manner*, he does not declare; which is a *weighty Circumstance* in *Effects* of *this Nature*, as we shall presently see, from what I have to say upon the *like Effects* among our selves. He has likewise said, " They *afterwards* prov'd *solid* and *lively* Christians:" But how were they at the Time? This is a material Question. For if they were like others, among whom these *same Effects* have appear'd, at other Times, and in other Parts of the World, they may justly be rank'd with them; at least, while under the Influence of these Things. And there is the more Reason for such a Question as I have put, because this *Author* has himself given an Intimation, as though *these Effects*, at the Time when they happened, were, by some attributed to *another Cause* than

that which is divine. His Words are these *, "This, by the *prophane Rabble* of *that Time*, was "called, the STEWARTON SICKNESS; for in that "*Parish* first, and after, through much of the "Country, it was remarkable." If the same Temper prevailed *then* as does now, the *best Men* in the Kingdom might have been rank'd among the *prophane Rabble*. I don't affirm, this was the Case: But I think, there ought to be good Evidence that it wan't; and the rather, because 'tis a *known Fact*, that *censoriously speaking* of others, to a *very high Degree*, has been an *inseparable Concomitant* of these *extraordinary Seizures*, in *all Ages*, and in *all Places*.

This *Gentleman* goes on, "The same Author "informs of many in FRANCE, that were so won-"derfully affected with the Preaching of the "Gospel, in the Time of those famous Divines, "FAREL and VIRET, that, for a Time they could "not follow their secular Business." I doubt not, there was the Prevalence of *real Christianity* in these Times: But was there not a vast deal of *Enthusiasm* also? These were the Times, in which *Visions* and *Voices*, *extraordinary Missions* and *Revelations*, *extatick Raptures* and *Swoonings*, were at their Height; and gave the greatest Shock to the *Progress* of the *Reformation* of any Thing that happened in that Day. And though I deny not, that "many were wonderfully affected under the Preaching of FAREL and VIRET," yet I must be excused, if I han't the best Opinion of the *whole of this Affection*; Especially, as excited by FAREL: For he was a Man zealous even to *Fury*;

* *Fulfilling of the Scripture*. Page 416.

and

and his Preaching such, that it was rather called *Thundering* than *speaking.** ERASMUS, a good Judge of Men, and his *Contemporary*, has not given the best Character of him †: Or, if any should think he might be prejudic'd against him, OECOLAMPADIUS, his fast Friend, plainly describes him as a Man *violent* in his Temper, dispos'd to pronounce his *Anathemaes* upon others, and to treat Mankind with *Imperiousness* ‡. And if under the Administration

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* Fuit enim in hoc Viro,----Sermo Vehementiæ plenus; ut *tonare* potius, quam *dicere* videretur. MELCH. ADAM. *Vit. Literat. in* GERMAN. Sub *Vit.* PHARELLI. Page 115.

† In his Letter to the *Official* of BESANCON, are these Words concerning FAREL, "Habetis isthic in Propinquo novum Evangelistam, PHARELLUM, quo "nihil vidi unquam mendacius, virulentius, aut seditiosius." And again, in a *Letter* to the *Brethren* of the LOWER GERMANY, "Si nunc est conversus "ad meliorem Frugem, gratulor Homini: Qualis "olim erat, Mihi valde displicuit, seditiosus, acidæ "Linguæ, vanissimus. Sic Rem gessit in Monte "PELLICARDI, ut bis inde profugerit. BASILIENSIS *Senatus*, quum cuperet, Civitatem esse tutam "â Seditione, jussit PHARELLUM ire exulatum." Vid. BAYLE Crit. Hist. Sub Nom. FAREL. This learned Writer remarks upon these Passages from ERASMUS, "that as he was personally offended with FAREL, we are not oblig'd to believe, he has drawn his Character to the Life." But yet adds, "we may rest perswaded, our *Farel* was one of those, who have more need of the *Rein* than the *Spur*.

‡ He speaks of him in that Language,--- "Ut quantò propensior es ad Violentiam, tantò magis ad Lenitatem exerceas; Leonamque Magnanitatem, Columbina

Administration of a Man of this Turn of Mind, there were *like Effects* with those among *us*, they might arise from the same Cause. His Character indeed seems to have been very like to the Character of some Gentlemen, thro' whose intemperate Zeal, we have been thrown into great Disorders.

The next Account is from IRELAND, in 1628; But as the *Fulfilling of the Scripture* has taken no Notice of any *strange bodily Effects*, unless those may be so called, which relate to the People's making *little Use of Meat, Drink, or Sleep, and not feeling the Need thereof, through a Sense of GOD*; These only are mentioned, but in a more advantagious Manner, than by the *original Writer*. For *he* speaks of *some* only whose Case this was, not *many*. And *he* tells us, in *general*, *how long* it was they went without a *full Supply* of these Recruits, and does not leave the Matter at *large*. It was, in that Day, according to him, a sweet easy Thing for Christians to go 30, 40 Miles, to the solemn Communions, and to *continue there from the Time they came, till they returned*, with but little of these Supplies; and this, in Regard of SOME, without their feeling the Need thereof, their Souls were so filled with a Sense of GOD; which

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bina Modestia frangas. Duci, non trahi, volunt Homines.--- Lib. 4. Epist. Pag. 916. And in another *Letter*,---Evangelizatum, non maledictum, missus es. Condono, imo lando, Zelum: Modo ne desideretur Mansuetudo. Da Operam, me Frater, ut Spiritum meum exhilares, hoc Nuncio; quòd in Tempore suo Vinum et Oleum infundas: quòd Evangelistam, non tyrannicum Legislatorem præstes." Lib. 4. *Epist.* Page 956.

which is no incredible Account, unleſs they *tarried longer*, or *eat*, or *drank*, or *ſlept*, in a leſs *Proportion*, than need be ſuppoſed.

The Story of CATHERINE BRETTERGH, I paſs over with this Remark only, that if nothing had appear'd in *theſe Times*, but what is here recorded of her, I believe no ſerious Perſon would have cried out of *Wildneſs* and *Diſtraction*; tho' perhaps, they might have thought, there had been, in ſuch Inſtances, ſome *Mixture* of that which is *Humane*.

Theſe are the Inſtances brought from the *Fulfilling of the Scripture*: And I ſhould have had, I own, a much better Opinion of them, if the *Author had not betrayed*, by many of the Stories contain'd in his Book, a Turn of Mind, too eaſily diſpoſing him to a *Belief* of *ſuch Extraordinaries*, as few beſides himſelf would have related to the World: Nor can I account for it, that, among all the *wonderful* Things he has recorded as Examples of a *prophetical* and *apoſtolic* Spirit, not ſo much as one is mentioned; unleſs it was thought, the mentioning of *theſe* might have leſſen'd the Credit of the *whole*.

This *Gentleman* now preſents us with a *Letter* from his honoured Father, wherein we are told, from a *Letter* he ſaw, which came from SCOTLAND, that at the Preaching of a Sermon in EDINBURG, the People were ſo affected, that there was a *great and loud Cry through the Aſſembly*. And if the *Fact* be allow'd, is it poſſible, from ſuch a general Account, to form a Judgment, as to its true *Origin*? That there have been *Outcrys* in *Congregations*, in diverſe Parts of the Wo:ld,

World, and at diverſe Times, every Body knows that is acquainted with the Hiſtory of the Church.

The Author of the *wonderful Narrative* has mentioned a conſiderable Number of ſuch; but an Accouut of thoſe *Out-crys* are here expected, which may juſtly be ſuppoſed to be of a *Divine Riſe*. And can this be determined, unleſs we know ſomething in particular, of the *Means*, *Manner*, and *after-Effects*? 'Tis impoſſible. And the ſame may be ſaid of what is further related about the famous Mr. ROGERS of DEDHAM in ENGLAND; tho' he was ſuch a *Speaker*, that if, under his Preaching, People had ſometimes cried out, it ought not to be at once concluded, that it was owing to the *extraordinary Power of GOD*. For this is an *Effect*, *Voice* and *Action* may ſometimes produce, as we ſhall ſee by and by.

The Account from Mr. FLAVEL, I leave as it ſtands, with only ſaying, that good Men may differ in their Sentiments as to the *Cauſe* of ſuch *Effects*; and if any ſhould think, they are not to be *wholly* aſcribed to a *divine Influence*, I would not be too peremptory in ſaying, their Judgment was not according to Truth.

The Perſons "in NORTHAMPTON, and ſome of the *neighbouring Towns*, who formerly *cried out*, and *fell down*," I never heard of 'till now: Nor of thoſe, "whoſe Fleſh waxed cold and benummed, whoſe Hands were clinch'd, and their Bodies ſet into Convulſions;" Neither do I think, that ſuch Accounts tend much to the Credit of Religion.

But

But these Instances notwithstanding, and the *most* that can be made of the foregoing ones, it must be own'd, that such *bodily Effects* as have prevailed in the Land, have *always* been *rare* among *sober* Christians: Whereas, They are the *very Things*, by which, those of *another Complexion* have ever been distinguished. Whole Volumes have been wrote containing Accounts in this Kind: And whatever *strange Effects*, upon Men's *Bodies*, have been *common* among us, the *same* have been *common* also among *this* Sort of Persons, in all Parts, and Ages, of the World: Nor is there any Fact more notorious in the *History* of the *Church*. But this I mention only as a *Circumstance* worthy of Consideration with some others, that are to follow. Wherefore to go on,

The *Way* in which *these Fears* have been excited, in many Places, is not, in my Opinion, the best Evidence in Favour of them. People have been too much applied to, as though the Preacher rather aimed at putting their Passions into a Ferment, than filling them with such a *reasonable* Solicitude, as is the Effect of a just Exhibition of the Truths of GOD to their Understandings. I have myself been present, when an Air of Seriousness reigned visibly through a whole Congregation: They were all Silence and Attention; having their Eye fastned on the Minister, as though they would catch every Word that came from his Mouth: And yet, because they did not *cry out*, or *swoon away*, they were upbraided with their *Hardness of Heart* and rank'd among those who were *Sermon-proof*, *Gospel-glutted*; and every Topic made Use of, with all the *Voice* and *Action* the Speaker was Master of, to bring forward a general *Shriek* in the Assembly: Nay, in order

der to give the People a plain Intimation of what he wanted, this same Preacher sometimes told them of the *wonderful Effects* wrought by the Sermon, he was then preaching; how in *such* a Congregation, they were all melted and dissolved, and in another so over-poured, that they could not help *screaming out*, or *falling down*, as though they had been *struck dead*. Nay one of the Preachers, in this *new Way*, was so open some Months ago, as in plain Words, to call upon the People to *cry out*, and plead with them to do so: This he did *three* several Times in one Sermon, and had upon it so many loud Cries. And 'tis too well known to need much to be said upon it, that the *Gentlemen*, whose preaching has been *most remarkably* accompanied with these *Extraordinaries*, not only use, in their Addresses to the People, all the *terrible Words* they can get together, but in such a Manner, as *naturally* tends to put *weaker* Minds out of Possession of themselves. A Friend in the Country, in a *Letter* to me, upon these Matters, expresses himself in these Words, "Under the Preaching and Exhortati-"ons of these *Itinerants* and *Exhorters*, (the "Manner of which is frequently very boisterous "and shocking, and adapted to the best of their "Skill to alarm and surprize the Imagination "and Passions) 'tis no unusual Thing for Per-"sons to be plunged into the utmost Anxiety "and Distress, which is often attended with a "*Trembling of the Body*, *fainting*, *falling down*, "&c. The Preacher now frequently grows "more tempestuous, and dreadful in his Manner "of Address, and seems to endeavour all he can "to increase, and spread the rising Consternati-"on, and Terror of their Souls; which, by this "Means, is sometimes spread over a great Part

of

" of an Assembly, in a few Minutes from its " first Appearance. I have seen the *struck* (as " they are called) and distressed brought toge- " ther, from the several Parts of the Assembly, " into the *square Body* by themselves, and two " or three Persons at Work upon them at once, " *smiting*, *stamping* and *crying out* to them with " a *mighty Voice*, in the *most terrible Manner* and " *Language*; the poor Creatures *fainting*, *screach-* " *ing* and bitterly *crying out* under them. You " may easily think, what Terrors of Imaginati- " on, Distraction of Passions, and Perplexity of " Thoughts, they endur'd. I was last Summer " at an *Evening* Lecture, at a neighbouring Pa- " rish, at which, one of the *most famous Preach-* " *ers* in the *new Method* carried on. He had en- " tered but a little Way in his Sermon, (which " was delivered in a Manner sufficiently *terrible*) " when there began to be some Commotion a- " mong the *young Women.* This inspir'd him " with new Life. He lifted up his Voice like a " Trumpet, plentifully poured down Terrors up- " on them. About half a Score of young Wo- " men were presently thrown into *violent hysteric* " *Fits.* I carefully observed them. When he " grew calm and moderate in his Manner, tho' " the Things deliverd were equally Awakening, " they by Degrees grew calm and still; when " he again assum'd the *terrible*, and spake *like* " *Thunder*, the *like violent Strugglings* immediately " returned upon them, from Time to Time. " Sometimes he put a mighty Emphasis upon lit- " tle unmeaning Words, and delivered a Sentence " of no Importance with a mighty Energy, yet " the sensible Effect was as great as when the " most awful Truth was brought to View. "

This Account may be relied on. For it is given

by

by one capable of making Obſervation, and who bears as unblemiſh'd a Character as moſt *Miniſters* in the Country.

Agreable whereto is the Account we have printed in the Boston *Poſt-Boy* †; in which the *Writer*, ſpeaking of the *Itinerant* Preachers, among other Things, obſerves, "Their main Deſign in "preaching, ſeems not ſo much to inform Men's "Judgments, as to *terrify* and *affright* their Ima- "gination; by *awful Words* and *frightful Repre- "ſentations*, to ſet the Congregation into hideous "Shrieks and Out-cries. And to this End, in "every Place where they come, they repreſent "that GOD is doing *extraordinary* Things in "other Places, and that they are ſome of the laſt "hardened Wretches that ſtand out; that this "is the laſt Call that ever they are likely to have; "that they are now hanging over the Pit of De- "ſtruction, and juſt ready, this Moment, to fall "into it; that Hell-fire now flaſhes in their "Faces; and that the Devil now ſtands ready "to ſeize upon them, and carry them to Hell: "And they will oftentimes repeat the awful "Words, *Damn'd! Damn'd! Damn'd!* three "or four Times over."

'Tis well known, no Preacher, in the *new Way* has been more noted for his *Inſtrumentality* in producing theſe *Schriekings* and *Faintings* and *Trem- blings*, than the Rev. Mr. James Davenport of Southhold; and yet, one of the Miniſters of this Town, (who has always been a great Friend to that which he eſteemed, *the good Work of GOD* going on in the Land) having been, one

† Numb 391. Night,

Night, a Witneſs to his inexpreſſible Management among the People, and the terrible Effects conſequent thereupon in their *Screaming* and *Crying-out*, and the like, thought himſelf obliged in Conſcience to go to him the next Day, and declare againſt ſuch a Method of acting: And accordingly went, and told him to his Face (as he himſelf inform'd me) that in *the Appearance of the laſt Night*, he was perſuaded, there was *no Hand of the* SPIRIT *of* GOD; and that it was no other than might have been expected, if a Man *raving mad from Bedlam, had gone among the People, and behaved as he had done.* And one of the Charges exhibited and prov'd againſt this Mr. DAVENPORT, when brought before the *General Aſſembly* of CONNECTICUT, was, "That he endeavoured by unwar-"rantable Means to terrify, and affect his Hear-"ers. And that,

"(1.) By pretending ſome *extraordinary* Diſ-"covery and Aſſurance of the *very near Ap-"proach* of the End of the World; and that "though he did not aſſign the very Day, yet "that he then lately had it clearly open'd to "him, and ſtrongly inpreſt upon his Mind, that "in a very ſhort Time all theſe Things would "be involv'd in devouring Flames."

N. B. This ſame *Impreſſion*, he told the People at BOSTON, he had lately had upon his Mind, and was as ſure the Day of Judgment was at the Door, as of the Things he then ſaw with his Eyes; and made Uſe of this accordingly, as an Argument to work upon their *Paſſions*.

"(2) By an indecent and affected Imitation "of the *Agony* and *Paſſion* of our bleſſed SA-

" VIOUR ; and alſo by *Voice* and *Geſture*, of the " Surpriſe, Horror, and Amazement, of Perſons " ſuppos'd to be ſentenced to eternal Miſery. " And,

" (3) By a too peremptory and uncondition'd " denouncing Damnation againſt ſuch of his Au- " ditory, as he look'd upon as OPPOSERS ; ve- " hemently crying out, that *he ſaw Hell-Flames* " *flaſhing in their Faces, and they were now ! now !* " *dropping down to Hell !* And alſo added, LORD " *thou knoweſt, that there are many in that Galle-* " *ry, and in theſe Seats, that are now dropping* " *down to Hell !*" *

An Account of Mr. D----T's Preaching, not altogether unlike this, a Gentleman, in CONNECTICUT, wrote to one of the Miniſters in this Town, upon his own Knowledge, in theſe Words, ----- " At length, he turn'd his Diſcourſe to others, " and with the *utmoſt Strength* of his Lungs ad- " dreſt himſelf to the Congregation, under theſe " and ſuch-like Expreſſions ; viz. You poor un- " converted Creatures, inthe Seats, in the Pews, " in the Galleries, I wonder you don't drop in- " to Hell ! It would not ſurpriſe me, I ſhould " not wonder at it, if I ſhould ſee you drop " down *now, this Minute* into Hell. You Phari- " ſees, Hypocrites, *now, now, now*, you are go- " ing right into the Bottom of Hell. I wonder " you don't drop into Hell by *Scores*, and *Hun-* " *dreds*, &c. And in this *terrible Manner*, he " ended the Sermon." 'Tis then added, " Af-

* See the BOSTON *Weekly-News-Paper*. Numb. 1997.

ter

" ter a ſhort Prayer, he called for all the Diſ-
" treſt Perſons (which were near twenty) into
" the foremoſt *Seats*. Then he came out of the
" Pulpit, and ſtripped off his upper Garments,
" and got up into the Seats, and leapt up and
" down ſometime, and clapt his Hands, and *cri-*
" *ed out* in thoſe Words, the War goes on,
" the Fight goes on, the Devil goes down, the
" Devil goes down; and then betook himſelf
" to *ſtamping* and *ſcreaming* moſt dreadfully."

And what is it more than might be expected, to ſee People ſo affrightned as to fall into *Shrieks* and *Fits*, under ſuch Methods as theſe? Eſpecially, when they have firſt been poſſeſt of the Notion, that the Perſons who make Uſe of them, are *Men of GOD* in an *extraordinary* Senſe; as being ſent immediately, as it were, to deliver his Meſſages to them. The Mind is now prepared to receive almoſt any Impreſſion from this Kind of Perſons; and 'tis no Wonder, if, by their *terrifying Voice* and *Action*, People are thrown into *Agitations* and *Convulſions*.

I doubt not, but the *divine SPIRIT* often accompanies the *preached Word*, ſo as that, by *his Influence*, Sinners are awakened to a Senſe *of Sin*, and filled with *deep Diſtreſs* of Soul: But the *bleſſed SPIRIT* muſt not, at Random, be made the Author of all thoſe *Surpriſes*, operating in *ſtrange Effects* upon the *Body*, which may be ſeen among People. They may be produced other Ways; yea, I truſt, that has been already ſaid, which makes it evident, they have actually been produced, even by the *wild and extravagant Conduct* of ſome *over-heated* Preachers.

It will, doubtleſs, be here ſaid, theſe *Out-cries* have ſometimes ariſen, when no other than the great Truths of the Goſpel have been urg'd upon the Conſciences of Sinners; and this, in a *becoming Manner*, and by Preachers who have not been noted, either for the *Loudneſs of their Voice*, or the *Boiſterouſneſs of their Action*.

In Reply whereto, I deny not but this may have been the Caſe: But, at the ſame Time, think it worthy of Notice, that theſe bodily *Effects* were, at FIRST, produced, ſo far as I can learn, ONLY by *ſuch Preachers* as were *remarkable* for their *terrible ſpeaking*, both as to *Matter*, and *Manner*: Nor do I remember an Inſtance, in the Country, of *Out-cries*, by *any other Sort of Preachers*, 'till the Noiſe of ſuch *extraordinary* Effects, as *Arguments* of an *immediate divine Power*, in one Place and another, had alarmed the People, and made many of them think, it was neceſſary they alſo ſhould be in like Circumſtances.

Beſides, when theſe *Out-cries* have been effected by your more *moderate Preachers*, (which, by the Way, comparatively ſpeaking, has been a rare Thing) have they not begun with one or two only, and from them been propagated to others? Nay, have not *theſe*, from whom they took Riſe, *uſually*, been ſuch as were *before accuſtomed* to the Way of *ſcreaming out*? And were they not, *at firſt*, brought to it, under a more terrible Kind of Preaching? I believe, upon Examination, this will be found to be *nearly* the Truth of the Caſe.

I

I shall only add further, that however distinguished the Minister who has preached has been, for his *exemplary Piety*, and *shining Gifts*; however agreeable to the Mind of CHRIST he has delivered the Truths of the Gospel; and however warmly he may have addrest himself to the *People's Passions*, if he wan't before known to have been a *Favourer* of these *Outcries*, he has not produced them: Nor do I believe, an Instance can be given in the Country, of their being brought forward by any Minister, of whom the People had a Suspicion, that he did not like them: Which to me, is not the best Argument of their being so wholly owing to the *divine Power*, as some may be too ready to imagine. But to proceed,

Another Thing that very much lessens my Opinion of these *religious Fears*, with the *strange Effects* of them is, that they are produced by the *Exhorters*; and this, in all Parts of the Land; and it may be, in more numerous Instances, than by the *Ministers* themselves. And if these *bodily Agitations* arise from the Influence of the SPIRIT, when produc'd by the *Ministers*, they are so when produced by the *Exhorters*. The Appearance is the same in both Cases; the like *inward Distress* is effected, and discovers it self in like *Cryings* and *Swoonings*: Nor is there any Reason to think well, in the general, of the one, and not of the other. And yet, some of the best Friends of *this Work*, both among the *Clergy* and *Laity*, think ill of these Things, as brought forward by the *Exhorters*: Nay, one of the greatest Friends to the *good Work*, among the Ministers in Town, freely declar'd concerning one of these *Exhorters*, who came into this Place, and began the *Out-*

cries we were before Strangers to, that he feared the Hand of Satan was in his coming here to throw Disgrace on the Work of GOD; suggesting, that the Wonders wrought by the *Magicians* in *Egypt* were, to all Appearance, like the *Miracles* wrought by MOSES. I see no Reason for such a Remark. The visible Effects of this young Man's exhorting here, and in the neighbouring Town of *Dorchester*, were just the same that are wrought by the most famous Preachers in the *new Way*: And where there is no discernable Difference, there is no Ground, in *Reason* or *Scripture*, to speak well of the one, and ill of the other. Such are certainly inconsistent with themselves, who attribute these *Extraordinaries*, as bro't forward by the *Exhorters*, to a *Spirit of Delusion*, or *Enthusiasm*, or any other *inferior Cause*; while they can't bear to hear a Word said against them, when they are the Produce of those who are called *Ministers*. For my self, I put them both on the same Foot, as supposing they both arise from the same Cause: Only, the Appearance of these Things, in the same Kind and Degree, when the *Exhorters* are the Carriers on, administers just Ground of Fear, whether they are, in *general*, so much owing to the *extraordinary Influence* of the *divine SPIRIT*, as some may be too ready to imagine. If they are not owing to the *wonderful Operation* of the HOLY GHOST, when the *Exhorters* are the Occasion of them, they may easily be accounted for, when produced by others: And it can't well be supposed, there should be the extraordinary Concurrence of the blessed SPIRIT with these *Exhorters*. For who are they but such, concerning whom the *inspir'd Apostle* has said, *Not a Novice lest he be lifted up with Pride, and fall into the Condemnation of the Devil*? Who

are

are they but such, of whom the same *Apostle* says, *they walk disorderly, working not at all, but are Busie-Bodies* ? With Respect to whom, he gives *Commandment by the LORD JESUS CHRIST, that with Quietness they work and eat their own Bread.* Who are they but such, as set themselves up in Opposition to their *Pastors*, though *sound in the Faith* and of a *good Conversation*, contrary to the *Order of the Gospel*, and to the *Disturbance* of the *Churches* ? And can it be thought, that GOD would countenance the Conduct of this Kind of Persons, by *extraordinary* Testimonies of his *Presence* from Heaven ; and this, while they are in a Method of acting that directly contradicts his own Appointments ? Besides, may it not be said of these *Exhorters*, in the *general*, that they are very *Babes in Understanding*, needing themselves to be *taught which be the first Principles of the Oracles of GOD* ? That they are over-forward and conceited ; taking that upon them, they have neither a *Call* to, nor *Qualifications* for ? Yea, is it not too true of some of them, that they have acted under the Influence of an *over-heated Imagination* ; or what is worse, from *low* and *base Views* ? This is now so evident, that there is no Room for Debate upon the Matter. And of all Men, these, I should think, are the most unlikely to be distinguish'd with the *extraordinary Presence* of the HOLY GHOST.

There is yet another Thing that makes it look as though these *Terrors might* arise from a *lower Cause*, than that which is *Divine* ; and that is, their happening in the *Night*. I don't mean, that there han't been *Out-cries* in the *Day Time* ; but the *Night* is more commonly the *Season*, when these Things are to be seen, and in their greatest

Perfection. They are more *frequent*, and more *general*, and rais'd to a higher *Degree*, at the *Night Meetings*, when there are but *two* or *three* Candles in the Place of Worſhip, or they are wholly in the dark. I have often, in Converſation, heard this Remark made by thoſe, who have been in the Way of theſe Things; and the ſame Obſervations I find in the *Letters* that have been ſent me. Says one, ſpeaking of theſe *Extraordinaries*, "They are more in the *Night* than in the Day:" Another, "They operate moſt ſtrongly in their *Night Meetings*;" Another ſtill, "They never happen'd [this muſt be underſtood of the particular Place, he is giving an Account of] to any conſiderable Degree, 'till the *Darkneſs* of the Night came on." And why ſhould theſe *ſtrange Effects* be more *frequent*, and *general*, in the *Gloomineſs* of the *Night*, if they were produc'd by the Agency of the *Divine SPIRIT*? Does he need the Advantage of the *dark* to fill Men's Hearts with Terror? This is certainly a ſhrew'd Sign, that there is more of the *Humane* in theſe Things, than ſome are willing to own. We know every Thing appears more diſmal in the Night: Perſons are more apt to be ſtruck with Surpriſe and Conſternation: And as this is a good Reaſon, it may be the true one, why a *doleful Voice*, and frightful *Managements* may take Effect more in the *Night* than at other Times.

The *Subjects* alſo of theſe *Terrors* may lead us to make the like Judgment about them; and theſe are *Children*, *Women*, and *youngerly* Perſons. Not that others han't been wrought upon. Inſtances there have been of *Men*; and theſe, both *middle-aged*, and *advanced in Years*, who have both

both *cried out*, and *fallen down* : But 'tis among *Children*, *young People* and *Women*, whoſe Paſſions are ſoft and tender, and more eaſily thrown into a Commotion, that theſe Things *chiefly* prevail. I know, 'tis thus in thoſe Places, where I have had Opportunity to make Inquiry. And from the Accounts tranſmitted to me from Friends, in other Places, it appears to have been ſo among them alſo. The Account I have from one Part of the Country is, "The Operation is principally among *Women* and *Girls* ;" From another, "The Perſons wrought upon were generally *Women* and *Children* ;" From another, "Theſe Effects have been moſt frequent in *Women* and *young* Perſons." And are not theſe the very Perſons, whoſe Paſſions according to *Nature*, it might be expected, would be alarmed ? If *young* People are, in a moral Senſe, more likely to be wrought upon by *Divine Grace*, than *old*, I ſee not that this is the Caſe with Reſpect to *Women* in Diſtinction from *Men*. *Men* may as eaſily be overcome by the *Power* of the HOLY GHOST, as *Women* ; and are as likely, in a *moral* View of the Matter, to be ſo : And what ſhould then be the Reaſon that they ſhould be, as it were, overlook'd, and *Women* generally the Perſons thrown into theſe *Agitations* and *Terrors* ? It certainly looks, as tho' the Weakneſs of their Nerves, and from hence their greater Liableneſs to be ſurpris'd, and overcome with Fear, was the true Account to be given of this Matter.

Moreover, the *Way* in which theſe *Terrors* ſpread themſelves is a Circumſtance, that does not much favour their *divine Origin*. They ſeem to be ſuddenly propagated, from one to another

other, as in a great Fright or Conſternation. They often begin with a ſingle Perſon, a *Child*, or *Woman*, or *Lad*, whoſe *Shrieks* ſet others a *Shrieking*; and ſo the Shrieks catch from one to another, 'till the whole Congregation is alarmed, and ſuch an awful Scene, many Times, open'd, as no Imagination can paint to the Life. To this Purpoſe is that in the BOSTON-*Poſt-Boy**, when after an Account of the *terrible Language* made Uſe of by the Itinerants, 'tis added, "This frequently "frights the *little Children*, and ſets them a "Screaming; and that frights their *tender Mothers*, and ſets them to Screaming, and by "Degrees ſpreads over a great Part of the Congregation: And 40, 50, or an 100, of them "ſcreaming all together, makes ſuch an awful "and hideous Noiſe as will make a Man's Hair "ſtand an End. Some will faint away, fall down "upon the Floor, wallow and foam. Some Women will rend off their Caps, Handkerchiefs, "and other Clothes, tear their Hair down about "their Ears, and ſeem perfectly bereft of their "Reaſon." †

Appearances in this Kind, I have often had an Account of from thoſe who have been preſent at them; and as begun by one or two Perſons at firſt: And where this has been the Caſe, there is no great Difficulty in finding out the Cauſe

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* Numb. 391.

† I ſhould not have inſerted this Account, it looks ſo *extravagant*, but that I have now by me two *Letters*, from Gentlemen of known *Worth* and *Integrity*, in the *Miniſtry*, who particularly refer to it, and ſay, 'tis a juſt one.

Cauſe: 'Tis far more reaſonable to look for it in *Nature*, than in *Grace*.

It may not be amiſs to obſerve ſtill further, that theſe *Terrors*, with their *Effects*, are *uniform all over the Country*; operating upon all in whom they take Place, much in the *ſame Way* and *Manner*, be their *moral* Character what it will. Whether the Subjects of them be *great* or *ſmall* Sinners, whether the Sins they have committed be *more* or *leſs*, whether they have continued in Sin a *longer* or *ſhorter* Time, there is no Difference as to their *Fears*, and the *Operation* of them; but they are all indiſcriminately thrown into the like *horrible* Circumſtanees; which it is not reaſonable to think would be the Caſe, if they were put into this Condition by a *divine Influence*: Whereas, its the very Thing that might be expected, where *Nature* is ſuddenly ſurpris'd, and over-come, as in a Fright.

In fine, it's a Circumſtance no Ways favouring the *divine Riſe* of theſe *Out-cries*, that many People now commonly make them, not as urg'd hereto from an *over-pouring* Senſe of their *own* Sins, but the Sins of *others*. Having been *converted* themſelves, their *Diſtreſs*, under the *Preaching of the Word*, is now raiſed to ſuch a Height for the *unconverted Sinners in the Congregation*, that they can't help *ſcreaming out*; and ſo *many of them*, ſometimes at once, as that the *Worſhip* is *interrupted*, or greatly *diſturb'd*. A *Concern* for others, whom we have Reaſon to fear, are in a State of Sin, is, no Doubt, reaſonable; and there will be more or leſs of it, in the Heart of every ſincere Chriſtian. But are *Shrickings* a ſuitable Expreſſion of this Concern; eſpecially,

especially, in the House of GOD ? And can it be suppos'd, the *GOD of Order*, would, by the Exertment of his Power, raise this Concern to such a Height, as that his *own Worship* should be broke up upon the Account of it? 'Tis impossible. I never heard one *sober, solid* Person speak a Word, in Favour of *these Out-cries* ; and am heartily sorry, any Thing has been *printed*, encouraging so gross an Extravagance. I hope none, from the *meer Sound* of some Texts, will justify *this same Distress for others*, as it begins now to discover it self, among some Persons, in *another* Form, in *Travail-Pains and Throws*. Of this, I have now an Account by me, in a *Letter* from a Friend, upon the Evidence of his *own Eyes and Ears* ; which yet, I should not have mentioned, but that I have since *personally* conversed with a *Minister* in the Country, who informed me of one, who had been in *Travail* two or three Times successively for him. i. e. Under all the *Signs of Distress*, that appear in *Women* upon such Occasions.

These are the Reasons, why I can't entertain so high an Opinion as some others do, of the *Terrors* appearing in strange *bodily* Effects, which have been so common of late in this Land.

It will, possibly, be said, I have, in saying these Things, reflected Disgrace upon the *Work of Conviction*. If I had had such a Thought of the Matter, I should have suppressed what is here offered. Those, in my Opinion, do the greatest Dishonour to the *blessed SPIRIT*, and *his Influence* upon the Hearts of Sinners, in the Business of *Conviction*, who make no Distinction between those *Fears* that are the *Effect* of *Truth duly im-*

prest

preſt upon the Mind, and thoſe that ariſe from an *affrightned Imagination*. And to ſpeak freely, I am clearly in the Sentiment, that the great Streſs that has been laid upon *ſuch Terrors*, as have evidently been produced by the *mechanical Influence of awful Words* and *frightful Geſtures*, has been a great Diſſervice to the Intereſt of Religion: Nay, I am not without Fear, leaſt the tremendous Threatning of GOD have, by ſome, been *prophanely* made Uſe of, while, under the Pretence of Awakening Men's Conſciences, they have thunder'd out *Death* and *Damnation*, in a *Manner* more fit for the *Stage* than the *ſacred Desk*, and ſo as to aſtoniſh the *Imagination* rather than poſſeſs the *Mind* of a *reaſonable* Conviction of theſe awful Truths of GOD. I am not againſt the *Preaching of Terror*; but whenever this is done, it ought to be in a Way that may enlighten the Mind, as well as alarm the Paſſions: And I am greatly miſtaken, if this has been the Practice, among ſome Sort of Preachers, ſo much as it ought to be. And to this it may be owing, that Religion, of late, has been *more* a *Commotion in the Paſſions*, than a *Change* in the *Temper* of the *Mind*: Not but that, I think, a laſting Change has been wrought in a Number; though I could wiſh I had Reaſon to ſay, it was ſo great a Number as ſome pretend: Nay, I am not without Hopes, that ſome even of thoſe who have been *frighten'd* into *Shrieks* and *Fits*, are *become new-Men*; but then, I have no other Thought, in the general, of the Surpriſe they were thrown into, than of the Surpriſe by a *terrible Clap of Thunder*, or the Shock of an *Earthquake*: They might hereby be awakened to Conſideration, and put upon waiting upon GOD in his own Way, 'till a *Work of Grace* has been effected in them.

I shall conclude this Head with two general *Cautions*.

The first is, to beware of being prejudiced against the *real Work of Conviction*, from the *strange Appearance*, in a Way of *Terror*, there has been lately seen among us. Many, I have Reason to fear, have herefrom been led, both to *think* and *speak*, very unsuitably of this Work of the HOLY SPIRIT: But they are herein greatly to Blame. There certainly is such a Thing as a Sense of Sin, expressing itself in bitter Remorse of Conscience. 'Tis indeed impossible, that Sinners should have upon their Minds a just Apprehension of themselves, and their real Character, as *Children of Wrath*, and not be fill'd with uneasy Sensations: Nay, it may be fear'd of all, who have liv'd to adult Years, thoughtless of their Souls, that they know not the Grace of GOD in Truth, if they have had no Experience of the Troubles of an awakened Conscience: Nor is it any Objection against either the *Reality* or *Necessity* of this *Conviction*, that there may be a Resemblance of it in the Workings of that *Fear* which is not excited by the Influence of the HOLY GHOST: And instead of being prejudiced herefrom against the *SPIRIT's Operation*, in convincing Sinners, we should take Occasion to be *wisely cautious* in distinguishing between those *Fears*, with their *Effects*, that are from the SPIRIT, and those that may have Rise from other Causes.

Very serviceable for our Direction in this Matter, are the Words of that *experienced Christian*, as well as *noted Divine*, Mr. CHARNOCK. Says he,†

† His Works, Vol. II. Page 584.

pointing

pointing out the Difference between those Convictions that are from *Nature* and the SPIRIT, the *former* " are sudden Frights and Startings, which " soon settle again ; as in a sudden Fright and " Start, Nature is speedily reduced to its former " Temper, and the Blood that was put on a sud- " den into another Motion, is quickly brought " to its former Consistence. They are usually like " a *Land-Flood*, which causes an Inundation, but " sinks not into the Roots of the Soul. ---- It is a " Work, not so much upon the *Judgment* as up- " on the *Affections* : Therefore it is like a Fire " falling upon Flax and other combustable " Matter, which flames and expires ; and you " see its Death almost as soon as it begins to " be : Whereas those Convictions that arise " from the SPIRIT, settle upon the *Judgment*, " and like a Fire in a Log of Wood, are kept " alive in the Soul, eat into the Soul, dive into " the Bottom, produce serious and lasting Affec- " tions. Conscience is staggering and unfixt ; " therefore whatsoever ariseth from it, partak- " eth of the uncertain Nature of the Cause. " We shall be *moveable* in our *Affections* ; unless " first stedfast in our *Judgment*." And again, shewing the Difference between those Convictions, in which *Satan* may have a Hand, and those that are from the SPIRIT, he says,* " *Satan* works " *violently* and *suddenly*, and most by the *Passions* " and *Humours of the Body*, rather than by *Rea-* " *son* ; but the SPIRIT works upon the *Mind*, " therefore he is an *enlightning SPIRIT*. *Satan* " works upon the Reason by the *Passion* ; the " SPIRIT upon the *Passion* by *Reason* ; He first

* II. Vol. P. 594.

" enlightens

" enlightens the *Mind*, and brings Light into the " *Heart*, and the *rational* Faculties, the proper " Subjects of Light ; and by this Means winds " up the Paſſions to what Pitch and Tune he " thinks fit. *Satan* firſt works upon the *Humours* " *of the Body*, as *melancholy*, and the like. *Sa-* " *tan* works *violently*, as upon *Paſſion*, as he buf- " fetted PAUL ; boxes a Man to and fro, " ſo that he hath no Time to do any Thing " but conſider his Miſery ; whereas the SPIRIT " propoſeth the *Object*, helps the Soul to conſider, " and by Degrees leads to a further Knowledge " of the Light of the Goſpel, from a glimmering " to a ſhining Light, 'till the Knowledge of the " Lord break in, in its full Glory." And his firſt *Inference* from what he had ſaid about *Con-* *viction of Sin* is,‡ " The Goſpel doth not deſtroy " *Reaſon* and *rational Proceeding*.-----The working " of the SPIRIT is according to the Nature of " Man, moves not in Contradiction to, but in " an Elevation of *Reaſon*.-----He doth not extin- " guiſh *Reaſon*, the *Candle of the LORD*, but " ſnuffs it, and adds more Light, reduces it to " its proper Manner of Operation, and ſets it " in its right State towards GOD ; brings firſt " Light into the Underſtanding, and new Moti- " ons into the Will : He doth not *dethrone Rea-* " *ſon and Judgment*, but applies it to its proper " Work, repairs it, ſets it in its true Motion.--- " The Arguments the SPIRIT uſes, are ſuited to " the *Reaſon* of Men, otherwiſe Conſcience could " not *be* mov'd ; for Conſcience follows *Judg-* " *ment* : IT IS NOT AN ACT OF JUDGMENT, BUT " IMAGINATION, THAT REASON DOTH NOT PRECEDE.

‡ Page ibid.

As

" As the Service GOD requires, is a *rational* Ser-
" vice ; so the Method he uses in *Conversion* is
" a *rational* Method."

The other *Caution* I would give is, to take heed of *Mistakes* about the *passionate* Part of Conviction, i. e. The sensible Workings of the Affections. There are two Mistakes, in this kind, People have been ready to fall into.

Some, and great Multitudes, it may be fear'd, have plac'd their Religion too much in this *extraordinary Terror* ; *trusting to it,* and making a *Righteousness* of it : putting it in the Place of CHRIST, or of that *real Change* of Heart and Life, without which they can't be qualified for an Admission into the Kingdom of GOD. Holy Mr. BAXTER's Words are very pertinent to such Persons as these. Says he, " Think not that you can satisfy
" the *Justice* of the *Law,* or merit any Thing
" of GOD, by the Worth of your *Sorrows* ; tho'
" you should weep even Tears of Blood. It is
" not true Humiliation, if it consists not in the
" Sense and Acknowledgement of your *Unwor-*
" *thiness,* and Desert of *Condemnation* ; and if it
" do not lead you to look out for Pardon and
" Life from CHRIST, as being lost and wholly in-
" sufficient for your selves. And therefore it
" would be a plain Contradiction, if true *Humili-*
" *ation* should be taken as *Satisfaction,* or *Merit* ;
" or *trusted* on, instead of CHRIST." To the like Purpose are those Words of the pious Mr. BOLTON. Says he, † " Once for all, take this Ca-

* Vol. II. of *his Works,* P. 566. † In his *Instructions for a right comforting afflicted Consciences,* P. 173.

" veat and Forewarning: If any ſhould think " of theſe precedent Acts, theſe preparatory " Workings of the *Law* and *Goſpel*, which make " Way for the Infuſion of Faith, as any *merito-* " *rious* Means to draw on CHRIST; it were a " moſt falſe, rotten, fooliſh, execrable, popiſh, " abſurd, Luciferian Conceit; and might juſtly " merit, never to obtain Mercy at GOD's boun- " tiful Hands; nor part in the *Merits of* CHRIST."

Others, from what they have ſeen, or heard of the dreadful Terrors, ſome have been in, diſcovering themſelves in *Shriekings* and *Swoonings*, have been ready to queſtion their good Eſtate, *meerly* becauſe they han't experienced in this Reſpect, as they have done. But this is a wrong Way of Judging in the Caſe. Hear how the famous Dr. OWEN expreſſes himſelf upon this Matter. Under the Work of *Conviction* there will be, ſays he,* " diſquieting and perplexing Affections in the " Minds of Men; nor can it be otherwiſe, " where it is fixt and prevalent. As, (1) *Sorrow* " and *Shame*, for and of what they have done. " (2) *Fear of eternal Wrath.* This keeps the " Soul in Bondage, and is accompanied with Tor- " ment. (3) Perplexing *unſatisfactory Enquiries* " after Means, and Ways for Deliverance, out of " this Diſtreſs, and from future Miſery. What " ſhall we do to be ſaved, is the reſtleſs Inquiry " of ſuch Perſons." He goes on,† " The *Sub-* " *ſtance* of theſe Things is *ordinarily* found in " thoſe who are converted unto GOD, when " grown up unto the Uſe of Reaſon, and capa-

* In his *Diſcourſe upon the HOLY SPIRIT*, P. 305.
† P. 306.

" ble

" ble of Impreſſions from external Adminiſtrati-
" ons : Eſpecially, are they evident in the
" Minds and Conſciences of ſuch, as have been
" engag'd in any open ſinful Courſe, or Practice."
He then immediately adds, " But yet, *no certain*
" *Rule* or *Meaſure* of them can be preſcrib'd as *ne-*
" *ceſſary* in, or unto any, antecedaneouſly unto
" Converſion. To evince the Truth whereof,
" two Things may be obſerved ; (1.) That
" Perturbations, Sorrows, Dejections, Dread,
" Fear, are no *Duty* unto any ; only, they are
" ſuch Things as ſometimes enſue, or are e-
" mitted into the Mind, upon that which is a
" Duty indiſpenſible; namely, *Conviction of Sin.*
" They belong not to the Precept of the Law,
" but to its *Curſe.* They are no Part of what is
" required of us, but of what is inflicted on us.
" There is a *Goſpel-Sorrow*, and *Humiliation* after
" *believing* that is a Duty, that is both command-
" ed, and hath Promiſes annext to it : But
" this legal Sorrow is an Effect of the Curſe of
" the Law, not of its *Command.* (2.) GOD is
" pleas'd to exerciſe a *Prerogative* and *Sovereign-*
" *ty* in this whole Matter, and deals with the
" Souls of Men in unſpeakable *Variety.* Some
" he leads by the Gates of Death and Hell un-
" to Reſt in his Love. And the Paths of others
" he makes plain and eaſy to them. Some walk
" and wander long in Darkneſs ; in the Souls of
" others, CHRIST is formed in the firſt gracious
" Viſitation."

In a few Pages onwards †, He ſpeaks of it as an *entangling Temptation* Perſons under *Conviction* ſhould beware of; Namely, " that they have not

† 308.

" *attain'd such a Degree of Sorrow for Sin, and Hu-*
" *miliation*, as is neceſſary to them who are call-
" ed to believe in JESUS CHRIST." And ſays up-
on it, " There was indeed more Reaſon of giv-
" ing Caution againſt Temptations of this Kind
" in former Days, when Preachers of the Goſpel
" dealt more ſeverely, I wiſh I may not alſo ſay
" more ſincerely, with the Conſciences of *convin-*
" *ced* Sinners, than it is the Manner of moſt now
" to do: But yet, 'tis poſſible, that herein may
" lie a Miſtake; ſeeing no *ſuch Degrees* of theſe
" Things, as ſome may be troubled about, are
" preſcrib'd for any ſuch End, either in the
" *Law* or *Goſpel*." And of the ſame Mind was
the celebrated Mr. SHEPARD, Mr. WILLARD, and
others, I have elſewhere mentioned.

The Words of the pious Mr. BAXTER are ſo
obſervable, I can't help tranſcribing them, for
the Concluſion of this Head. A Miſtake, ſays
he,† to be carefully avoided is, " The placing
" your Humiliation, either *only*, or *principally*, in
" the *paſſionate* Part, or in the *outward Expreſſions*
" of the Paſſions. I mean either in *pinching*
" *Grief*, and *Sorrow of Heart*, or elſe in *Tears*.
" But you muſt remember, that the Life of it is
" in the *Judgment* and the *Will*. It is not the
" *Meaſure* of *paſſionate Sorrow* and *Anguiſh*, that
" will beſt ſhew the *Meaſure* of your *ſincere Hu-*
" *miliation*; much leſs is it your *Tears*, or *out-*
" *ward Expreſſions*. But it is your low Eſteem of
" your ſelves, and Contentedneſs to be vile in
" the Eyes of others; and your Diſplicency
" with your ſelves, and Willingneſs to mourn,

† *His Works*. Vol. 2. Page 562, 563.

" and

" and weep for 'Sin as much as GOD would have
" you, and the reſt of the Acts of the *Judgment*
" and *Will.*

" Two great Dangers are here before you to
" be avoided. (1) Some there be that have *ter-*
" *rible Pangs* of Sorrow, and are ready to *tear*
" *their own Hair* ; yea, to *make away themſelves*,
" as JUDAS, in the *Horror* of their Conſciences ;
" and theſe may ſeem to have true Humiliation,
" and yet have none. And ſome can weep a-
" bundantly at a Sermon, or in a Prayer, or in
" mentioning their Sin to others, and therefore
" think they are truly humbled; and yet, it may
" be nothing ſo. For if, at the ſame Time, their
" Hearts are in Love with Sin, or have not an
" habitual Hatred of it, and a predominant ſu-
" perlative Love to GOD, their Humiliation is no
" ſaving Work.----- (2) Another Sort there are,
" much better and happier than the former, that
" yet, to their great Trouble, are miſtaken in this
" Point ; and that is, they that think they have
" no *true Humiliation*, becauſe they find not ſuch
" *Pangs of Sorrow*, and Freedom of *Tears* as o-
" thers have ; whereas their Hearts are con-
" trite, even when they cannot *weep a Tear.*
" Tell me but this, are you vile in your own
" Eyes becauſe you are guilty of Sin, and that
" againſt the LORD, whom you chiefly love ?
" Do you loath your ſelves becauſe of your A-
" bominations ? And could you heartily wiſh
" you had been ſuffering when you were ſin-
" ning ? And if it were to do again, would
" you chooſe to ſuffer rather than to ſin ? Have
" you a Deſire to grieve, when you cannot *paſ-*
" *ſionately* grieve ? Do you think meanly of
" your own Sayings and Doings, and better of

" others, where there is any Ground, than of your " ſelves? Do you juſtify GOD's Afflictions, and " Men's Rebukes, and think yourſelves unwor- " thy of the Communion of the Saints, unwor- " thy to live upon the Face of the Earth? Yea, " would you juſtify GOD, if he ſhould condemn " you? This is the State of an humbled " Soul. Find but this, and you need not doubt " of GOD's Acceptance, tho' you were unable to " ſhed a Tear. There is more Humiliation in " a baſe Eſteem of ourſelves, than in a thouſand " Tears; and more in a *Will* or *Deſire* to weep " for Sin, than in *Tears* that come through *Force* " *of Terror*, or *Moiſture of the Brain*, or *paſſionate* " *Tenderneſs of Nature*. If the *Will* be right, you " need not fear. It is he that moſt *hateth Sin*, " *and is hardlieſt drawn to it*, that is *trulieſt hum-* " *bled* for it." He proceeds, a little onwards, to obſerve, "That *that* Part of *Humiliation*, which " conſiſteth in the Acts of the *Underſtanding*, and " *Will*, can't be too much, as to the *Intention* of " the Act. To have too clear an Apprehenſion " of the Evil of Sin, and his own Vileneſs, this " a Man need not fear. And in the *Will* it is " more clear: No Man can be too willing to " be rid of Sin, in GOD's Time and Way; nor " be too much averſe from it, as it is againſt " the LORD. But then, the other Part of *Humilia-* " *tion*, which conſiſteth in the *Depth of Sorrow*, or " in *Tears*, may poſſibly be *too much*." And in ſe- veral Particulars, he directs Perſons how to diſcern when it is ſo. As, " Firſt, When your Sorrow is " greater than your *Brains* can bear, without ap- " parent Danger of *Diſtraction*, or a *melancholly* " *Diſturbance* and *Diminution of your Underſtand-* " *ing*, then it is certainly too much, and to be " reſtrained. For if you overthrow your *Reaſon*,

" you

" you will be a Reproach to *Religion*, and you " will be fit for nothing that's truly Good, ei- " ther to your *own Edification*, or the *Service of* " *GOD.*" Again, " When Sorrow is so great " as to discompose your Mind, or enfeeble your " Body, so as to unfit you for the Service of " GOD, and make you more unable to do Good, " or receive Good, you have Reason then to mo- " derate and restrain it." Likewise, "When the " *Greatness* of your Sorrow doth overmatch the " necessary Measure of your *Love*, or *Joy*, or " *Thanks*, and keep out these, and take up more " of your Spirit than its Part, having no Room " for greater Duties, then it is excessive and to " be restrained. There are some that will strive " and struggle with their Hearts, to wring out " a *few Tears*, and increase their *Sorrow*, that " yet make little Conscience of other *Affections*, " and will not strive half so much to increase their " *Faith*, and *Love*, and *Joy*." So " when your " *Sorrow*, by the *Greatness* of it, doth draw you in- " to *Temptation*, either to *despair*, or think hardly " of GOD, and his Service, or to undervalue his " Grace, and the Satisfaction of CHRIST, as if it " were too scant and insufficient for you, you " have then Cause to moderate and restrain it."

The next Thing to be considered, as what I can't but look upon to be of *dangerous* Tendency is that *sudden Light and Joy* so many, of late, claim to be the Subjects of. Not that I question, whether there is such a Thing as *religious Joy*. The *Bible* often speaks of *rejoicing in GOD*, and in *Hope of the Glory to be hereafter revealed.* The *Kingdom of GOD* is said to consist in *Joy*, as well as Peace and Righteousness; And Joy is reckon'd among the *Fruits* of the SPIRIT: And

this

this Joy is said to be *unspeakable, and full of Glory*; yea, 'tis called the *Peace of GOD which passeth all Understanding*. But then, there is a *false*, as well as *true* Joy; the Joy of the *Hypocrite*, as well as of the *real Christian*; a Joy that has its Rise in *animal Nature*, as well as from the HOLY GHOST. And though I would hope, a Number, of late, have been made Partakers of *true Joy*, the *Joy there is in Believing*; yet, there may be Reason for Fear, lest the Joy that has been so much boasted of, should be no other, in the general, than the Joy, those may experience, who are Christians more in *Appearance* than *Reality*, in *Word* than *Deed*.

I shall here take Liberty to examine *this Joy*; and shall do it with all the Impartiality I am able, as being a Matter in which 'tis exceeding dangerous for Men to deceive themselves, or be deceived by others. And,

Three Things are observable with Reference to *true Joy*; the *Foundation* of it, its *Cause* and *Effects*: And these are the Things by which I shall try the Joy of the present Times.

The *Foundation* of *true Joy* is always laid in such a *Faith*, as embraces the SAVIOUR upon *Gospel-Terms*; a Faith that purifies the Heart, and is a living, active, powerful Principle of all holy Obedience to the Commandments of GOD. The *new Creature*, the Man that has upon him the *Image* of CHRIST JESUS, is the Subject of this Joy. A *Stranger* to the Work of the SPIRIT, in *Regeneration, intermeddles not with it*: And however he may pretend to it, or seem to be in Transports of it, 'tis nothing more than Pretence, or the

Effect,

Effect of a deluded Imagination. And this is a plain Case: For where there is not a *Work of Grace* in the Heart, 'tis impossible a Man should think justly of himself, while he thinks there is; and his Joy therefore from the Apprehension of his being a Child of GOD, and in a State of Favour with him, must be a Delusion.

And now, can it be pretended of all that have, of late, been in great Light and Joy, that they are among the *Sanctified in* CHRIST JESUS? Would to GOD it were thus! Some have made it evident by their after-Lives, that their Joy was only a *sudden Flash*, a *Spark of their own kindling*: Nay, some have been made sensible, their Joy was nothing more than a meer *sensitive Passion*, and have own'd they were under a Delusion, while they imagin'd it was of a divine *Origin*. And if the *Foundation* of Joy, in the Multitudes who have had the feeling of it, was a *renewed Heart*, this they would have made evident by their *walking in Newness of Life*: They would have appear'd *new Men*, being better in their whole *external Conduct*, both towards GOD and *Man*, in all the varying *Conditions* and *Relations* of Life. And has this *generally* been the Case? I believe few will have the Face to pretend it has; and we shall presently see what Reason there is to fear it has not.

The *Cause* of true Joy is another Thing that must be considered; by which I mean here, the *immediate Occasion* or *Reason* of the Excitement of this Passion. And this is the Man's *Perception* of his being a *true Believer*, a *real Saint*; and as such, interested in the Promises of the Gospel-Covenant. A Man must not only be a *sanctified* Person,

Perſon, but diſcern that he is ſo, before he can rationally have the Joy of Religion. The Spring of his Joy, is the View he has of himſelf as a Perſon qualified, according to the Tenor of the New-Teſtament, for the Forgiveneſs of Sins, and an Inheritance among the Saints in Light. Hence that Direction of the *Apoſtle*, * *But let every Man prove his own Work, and then ſhall he have rejoicing in himſelf.* Agreeable whereto we read, ‡ *This is our Rejoicing, the Teſtimony of our Conſcience, that in Simplicity and godly Sincerity, not by fleſhly Wiſdom, but by the Grace of GOD, we have our Converſation in the World.* The immediate Reaſon of true Joy, according to the Apoſtle PAUL, is the *Witneſs of Conſcience* to the *Work of Grace* in our Hearts. There is, no Doubt, the concurrent *Witneſs* of the *Divine SPIRIT* with the *Chriſtian's Spirit*, that he is a true Believer, a Child of GOD by Regeneration; and from hence he triumphs in GOD as his Portion and Happineſs.

Is this now the Way in which Perſons, in theſe Times, come by their Joy? Is it not rather, in ſome, a ſudden, ſtrange delightful Kind of State, ariſing they can't ſay whence, or wherefore? † I know it has been thus with ſome I have convers'd with; and I have Reaſon to think

* Gal. 6. 4. ‡ 2 Cor. 1. 12.

† Says Mr. BAXTER, "If I find a great deal of "Comfort in my Heart, and know not how it "came thither, nor upon what *rational Ground* it "was raiſed, nor what Conſiderations do feed and "continue it, I ſhould be ready to queſtion, how "I knew whether this be from GOD? And "though,

think, it has been the Case with others also. And are there not Multitudes, whose Joy has sprung from *sudden Impressions*, that their State was good, without the Discernment of a *special Work of GOD*, wrought in their Hearts? Has it not been secretly and *strongly suggested* to them, that they are GOD's Children, that CHRIST died for them, and that they are interested in his Merits? And han't they been sure of this, rather from a *direct Light shining in their Minds*, than from the Evidence they have had, from the *Word of GOD*, that they were possest of such *Marks of Regeneration* as no *Hypocrite* ever came up to? Nay, is it not an avowed Principle, that *Assurance* is to be had from the *immediate Witness of the SPIRIT*, telling a Man that he is a true Believer, and not from the *Perception* of a *real Work of GOD*, effected in him? Those that don't know, that the Joy of these Times is too generally the Effect of this *sudden Light*, and not of a *strict* and *thorow Examination*, and herefrom the *Witness of a Man's own Spirit*, with the *Testimony of the SPIRIT of GOD*, to a Work of *Sanctification* wrought in his Soul, are very much Strangers to the religious State of Affairs in the Land.

This may seem a glorious Way to *Assurance* and *Joy*, but 'tis infinitely dangerous for Men to trust to *this Light*, and depend upon the *Joy* arising from it, without the concurring *Testimony* of their own *Consciences*, upon clear and full Evidence.

" though, as the *Cup* in BENJAMIN's *Sack*, it " might come from Love, yet it would leave me " but in Fears and Amazements, because of Uncer- " tainty." *His Works*, Vol. 3. Page 246.

dence. And in this Sentiment do the moſt *experienced*, and *judicious* Divines perfectly agree. Says the pious Mr. BOLTON,* "That which the "SPIRIT reveals to our Conſciences, we our- "ſelves may collect and conclude out of *GOD's* "*Word*, upon the Conſcience of our Faith, Re- "pentance, and other ſaving Endowments and "holy Graces, ſhining in our Souls, and uprightly "exercis'd in our whole Converſation. When we "by *theſe Means* have aſſured our Souls, that we "are the Children of GOD, which is the *Teſti-* "*mony* of our own *renewed Spirit*, the *SPIRIT of* "*GOD*, as another Witneſs, ſecondeth and con- "firmeth this Aſſurance by *Divine Inſpiration*, "and by ſweet Motions and Feelings of GOD's "ſpecial Goodneſs, and glorious ſaving Pre- "ſence; and ſo according to the *Apoſtle*'s "Phraſe, Rom. 8. 16. *Beareth Witneſs with our* "*Spirits*. Wherefore, if any Man preſumes upon, "or pretends any *immediate Suggeſtions* or *Revela-* "*lation* for his ſpiritual Safety, and everlaſting "Well-being; and yet, wants utterly the *Teſti-* "*mony* of his *renewed Conſcience* to the ſame Pur- "poſe, the *Teſtimony of Univerſal Obedience*, "of not lying wilfully and delightfully in any "one known Sin, of crucifying the Affections "with the Luſts; I can give him none but "this cold Comfort, he is curſedly coozened by "the Devil's counterfeit Glory of an Angel, caſt- "ing into his abſurd Imagination ſuch groundleſs "Conceits, which, in Time of Trial, will vaniſh "into nothing, and fly away as a Dream." To the like Purpoſe are thoſe Words of Mr. BAXTER,

* See his *general Directions for a comfortable walking with GOD*, Page 328.

Some

" Some I have known, who have wanted *Assu-*
" *rance* ; and falling among the ANTINOMIANS,
" were told by them that they undid themselves
" by looking after *Signs* and *Marks* of Grace,
" and so laying their *Comforts* upon some Things
" in *themselves* ; whereas they should look only
" to CHRIST for Comfort, and not at any Thing
" in *themselves at all.* And for *Assurance*, it is
" ONLY THE WITNESS OF THE SPIRIT, without
" any *Marks* that must give it them ; and to
" fetch Comfort from their *own Graces* and *Obe-*
" *dience*, was to make it themselves, instead of
" CHRIST, or the HOLY GHOST, and was a *legal*
" *Way.* No sooner was this Doctrine received,
" but the *Receivers* had *Comfort at Will*, and all
" was *sealed* up to them presently by the WIT-
" NESS OF the SPIRIT, in their own Conceit.
" Whence this came, judge you. Sure I am,
" that the *sudden Looseness of their Lives*, answer-
" ing their ignorant, loose, ungospel-like Doctrine,
" did certify me that the SPIRIT OF COMFORT
" was not their COMFORTER ; for he is also a
" SPIRIT OF HOLINESS, and comforteth Men by
" the Means of a *holy Gospel*, which hath Pre-
" cepts, and Threatnings, as well as Promises."*

The last Thing, is the *Influence* of *true Joy* ; and it operates in various *Effects* upon those who are the *Subjects* of it.

One of its *Effects* is, a *Heart* and *Tongue* to *praise GOD.* It expresses itself in fervent Adorations of divine Mercy, in thankful Acknowledgements to the GOD of all Grace. And this, it

* *His Works*, Vol. 2. Page 869.

must

must be own'd, is the Operation of the *Joy* of the present Day : But then, is it not just Matter of Complaint, that *its Praises of GOD* have been too *ostentatious*, too much savouring of a Desire to be *seen of Men* ? Has it been content with silent Admirations of the Loving-Kindness of GOD in JESUS CHRIST ; venting it self in secret Breathings of Love, and Returns of Gratitude to the Father of Mercies ? No, but the *Houses of Worship*, the *Places of Concourse*, are those in which it has generally broke forth, in Acknowledgements to GOD : Nay, han't it been common in some Parts of the Land, and among some Sorts of People, to express their *religious Joy* by *singing through the Streets*, and in *Ferry-Boats* ? And has not this Joy almost universally shown it self in *Raptures* and *Transports* ? Nay, in *Swoonings*, and *Out-cries*, and *Screamings*, so like to these same Effects under *Terror*, that it han't been known, whether Persons were in *Joy* or *Sorrow*, but by asking them the Reason of the Commotion their Passions have been in ? Yea, has it not been a usual Thing to shew this Joy by *clapping of Hands*, by *jumping up and down*, by *Congratulations in the Way of Kissing*, by breaking out into *hearty loud Laughter* ? It may seem like a Banter upon this Joy to speak these Things ; but they are the exact Truth of the Case, without a Figure : And known to be so ; and this, not in a single *Instance* or *Place*, but in Multitudes of both ; yea, this has been the Appearance, more or less, in all Parts of the Land, where People have been in great *Light* and *Joy*.

This of *Laughing*, so far as I am acquainted with the History of the Church, is a Method of expressing *religious Joy* peculiar to the present Times :

Times: Nor can I think from whence it should take Rise, unless from Mr. WHITEFIELD and TENNENT. The *former* of these Gentlemen was sometimes observed to speak of the Affairs of Salvation, with a *Smile in his Countenance*; but 'tis generally known of the *latter*, that he could scarce hear of a Person's being under the slightest Conviction, but he would *laugh*. And if told of any that were in *great spiritual Distress*, he would fall into a *broad Laugh*. This always appear'd shocking to some who were Witnesses of it, as I have often heard them say: But as it was the Gentleman's Practice, he might be imitated by others in this Imperfection, and from them by others still, and so the Humour be propagated 'till it became general. I can't, for myself, give an Account of the Rise of this Practice from any other Cause. But from whatever Cause it sprang, 'tis certainly one of the most incongruous Ways of *expressing religious Joy*. It savours of too much Levity, as it has to do with Matters of infinite and eternal Moment. It discovers the Want of a due Reverence towards the *divine Majesty*; and seems inconsistent with that *holy Fear* and *Caution*, which must be thought reasonable, where the Salvation of the Soul is the Thing it is conversant about.

Nor is this all, but these *Raptures* and *Extasies* have, in too many Instances, come to *Visions*, and *Trances*, and *Revelations*. There are few Places, where this Joy, in all its Height, has prevailed, but it has ended, in a greater or less Number of Persons, in these Things. I could fill many Pages with the Accounts I have had of the *Trances* Persons have been in, from different Parts of the Country; but shall confine myself

my self to a *double Instance*, and give it in the Words of a Friend, in his Letter to me. Says he, "The most remarkable Thing which has "happened since Mr. D-----t's Departure (from "NEW-HAVEN) is *Visions* and *Trances*, which "have befell sundry Persons in this Place. I "will endeavour to give Account of two Wo-"men, who fell into a *Trance* together. It was "sometime in *November* last. The beginning "of it was at a *Conference Meeting*, or *private* "*Fast*, kept by a Number of the *New-Light* "Party (as it was said) to pray that the *gene-*"*ral Council of Ministers*, who were then sitting "at GUILFORD, might be restrained from doing "any Thing that should be detrimental to the "*Work of GOD*, or (shall I be too uncharitable, "if I say) in other Words, to their *Cause*. At "this Meeting, two young Women were ex-"ceedingly fill'd with Zeal, and their Affections "rais'd very high: They were, in some De-"gree, depriv'd of their bodily Strength; but "yet, were by Turns able to speak, which they "did, in Addresses and Exhortations to, and "Prayers for, those present, who they supposed "were unconverted. Their Minds remained "very full of Zeal and Affection that Night, "and the next Day. The next Evening, as "they were together walking the Street, they "were both so overpowered by some Thing or "other, that they fell down unable to walk, and "so continued, for some Time, lying in the "Street like Persons dead or asleep. At length, "one recovered herself so far as to be able to "go to the next House, which was within a "few Rods, and inform'd the People of the "Condition of her *Mate*, who thereupon went "and brought her into said House; and thus

they

" they continued in a Sort of Extaſie, either lying " as though in a Sleep, or uttering extatic Ex- " preſſions of Joy, of the Love of CHRIST, and " of Love to him ; of Concern for the Souls " of Sinners, and the like. Many People reſort- " ed to ſee them, for whom, and eſpecially for " thoſe they ſuppos'd were out of CHRIST, they " would frequently pray with great Earneſtneſs, " and, to all Appearance, Engagedneſs of Mind ; " to whom they would alſo addreſs themſelves " in awful Warnings, moving Perſwaſions, and " pathetic Exhortations, in which they would " uſe ſome Expreſſions, from whence it ſeem'd " that they ſuppos'd themſelves to have a *ſpecial* " *Commiſſion*, or endow'd with ſome *ſpecial Autho-* " *rity* ; ſuch as *CHRIST has ſent me, CHRIST has* " *bid me ſay, and do, ſo and ſo.* And indeed many " People, eſpecially thoſe of their Party, ſeemed " verily to believe that they were inſpir'd, and " did ever pretend to *juſtify the Separation* from " the Authority of their Word, as though *divine.* " And they not only us'd many unwarrantable " Expreſſions, but made ſtrange Declarations, *as* " *that they had been to Heaven, had ſeen the Book* " *of Life, the Names of many Perſons of their Ac-* " *quaintance wrote in it ; that they had ſeen the* " *Seats of the Bleſſed, and their own Seats empty,* " and the like. Many more Things they ſaid " and did of the like kind, which the Time will " not allow me particularly to relate. In the " Condition deſcribed, they remained about a " Week, and then they came to themſelves, or " to their former Condition by little and little."

The *Light* and *Joy* that has operated in the above *Extaſies*, and *Swoonings*, and *Laughings*, and at Length come to *Viſions* and *Trances*, has been

highly ſpoken of by ſome; Nay, it has been thought *prophane* ſo much as to queſtion its divine Origin: But the moſt experienced, and celebrated Divines have always had other Sentiments of this Kind of *Illumination*, as well as the *Exultings* proceeding from it. They have carefully cautioned againſt it, as what ought not to be depended on; yea, they have eſteem'd it a Reproach to have it ſaid, they had a good Opinion of it. Hear the Words of the pious and learned Dr. Owen. Says he, * "The Work of the Holy "Spirit, in Regeneration, doth not conſiſt in *enthuſiaſtical Raptures*, *Extaſies*, *Voices*, or any "Thing of the like Kind. It may be, ſome ſuch "Things have been, by ſome deluded Perſons, "apprehended or pretended to. But the countenancing of any ſuch Imaginations is falſly "and injuriouſly charged on them, who maintain the powerful and *effectual Work* of the "Holy Spirit in our Regeneration." And in the next Page, "The Holy Spirit, in this "Work, doth ordinarily put forth his Power in "and by the *Uſe of Means*. He worketh alſo "on Men ſuitably unto their Natures, even as "the Faculties of their Souls, their Minds, Wills "and Affections, are meet to be affected and wro't "upon. He doth not come upon them with *involuntary Raptures*, uſing their Faculties and "Powers, as the *evil Spirit* wreſts the Bodies of "them whom he poſſeſſeth: His whole Work "therefore is *rationally* to be accounted for, by "and unto them who believe the Scripture, and "have received the Spirit of Truth, whom the

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* *His Diſcourſe concerning the HOLY SPIRIT*, Page 186.

"World

" World cannot receive." It follows a few Lines onwards, " This great Work therefore, " neither in *Part*, nor *whole*, conſiſts in *Raptures*, " *Extaſies*, *Viſions*, *enthuſiaſtic Inſpirations*, but in " the Effect of the Power of the SPIRIT of GOD " on the Souls of Men, by and according to his " Word, both of the Law and the Goſpel : " And thoſe who charge theſe Things on them " who have aſſerted, declared and preached it " according to the Scriptures, do it probably to " countenance themſelves in their Hatred of " them, and of the Work itſelf." He ſtill adds, " Where by Reaſon of *Diſtemper of Mind*, Diſor- " ders of Fancy, or long Continuance of diſtreſſ- " ing Fears and Sorrows, in and under ſuch *pre-* " *paratory Works* of the SPIRIT, which ſometimes " cut Men to their Hearts in the Senſe of their " Sin, and ſinful loſt Condition, any do fall into " Apprehenſions or Imaginations of any Thing " *extraordinary* in the Ways before-mentioned, *if* " *it be not quickly and ſtrictly brought to Rule, and* " *diſcarded thereby, it may be of great Danger to* " *their Souls, and is never of any ſolid Uſe or Ad-* " *vantage.* Such Apprehenſions for the *moſt Part* " are either *Conceptions of diſtempered Minds, and* " *diſcompoſed Fancies, or Deluſions of Satan tranſ-* " *forming himſelf into an Angel of Light*, which the " Doctrine of *Regeneration* ought not to be ac- " countable for." Very obſervable alſo are the Words of our famous SHEPARD to the like Purpoſe. Says he *, " There may be in a falſe " Heart, a ſtrange Knowledge of CHRIST without " Scriptures, which may raviſh a Man's deluded " Heart ſtrangely, which is uſually the firſt Temp-

* *Parable of the ten Virgins*, P. 198.

" tation of the *Virgin* Churches, that are of much " Knowledge and little Love, 2 Cor. 11. 2, 3, 4. " Wherein Satan doth not seek to pull away Men " to forsake the *Gospel*, but from the *Simplicity* of " the Gospel.----And hence we have heard, that " *some have heard Voices* ; *some have seen the very* " *Blood of CHRIST dropping on them, and his* " *Wounds in his Side* ; *some have seen a great Light* " *shining in the Chamber* ; *some wonderfully affect-* " *ed with their Dreams* ; *some in great Distress* " *have had inward Witness, thy Sins are forgiven,* " *and hence such* LIBERTY *and* JOY *that they are* " *ready to* LEAP UP AND DOWN THE CHAMBER. O " adulterous Generation ! ---- Wo to them that " have no other *manifested* CHRIST, but such an " one !" But to go on,

Another *Effect* of *true Joy* is *Humility*. It abases a Man in his own Eyes. He is herefrom led into a low Apprehension of himself, and his own Worthiness. He admires the divine Grace display'd towards such a Worm, such a Wretch ! With holy PAUL, he is ready to say, *By the Grace of GOD, I am what I am* : And instead of entertaining a high Conceit of himself in Compare with others, he is rather dispos'd to *prefer them in Love* ; esteeming himself *less than the least of all Saints*.

Is this now the Influence of the Joy of these Times ? I hope it is so in Respect of some ; but of how many may the Reverse be justly said ? And of those too, who have been in high Raptures. Who more vain and proud than many of the Converts of the present Day ? Who more puffed up with a fond Conceit of their own superior Attainments ? Why else so forward and forth-

forth-puting ? Why so ready to think themselves fit to be *Teachers*, and to thrust themselves into the Places and Offices of others? And who more apt to despise others, while they trust in themselves that they are righteous ? How else should that be so often the Language of their Practice, if not of their Lips, *Stand off, I am holier than thou?* These Things are too well known to be called in Question: They are indeed common all over the Land.

That wonderful Man, Mr. BAXTER mentions one Thing as an Argument of the want of due *Humiliation*, which I can't help giving a Place here. " When you begin, says he,* to be " leavened with *Pride*, and think highly of your " selves, and have good Conceits of your own " *Parts* and *Performances*, and would be noted " and taken for some Body among the Godly, " and cannot bear to be overlook'd, or past by ; " when you think meanly of other Men's *Parts* " and *Duties* in Comparison of your's, and think " yourselves as wise as your *Teachers*, and be- " gin to hear them as Judges with a *majesterial* " *Spirit*, and think you could do as well as this " your selves ; when you are finding Fault with " that which should nourish you, and in every " Sermon are most noting the *Defects*, and think " that this you could have mended ; when you " *itch* to be *Teachers* yourselves, and think your- " selves fitter to *preach* than to *learn*, to *rule* than " be *ruled*, to answer than to ask for Resolution ; " when you think so well of your selves, that the " *Church* is not *good*, or *pure* enough for your Com- " pany, tho' CHRIST disowneth it not, and they " force you not to sin ; when you grow *censorious*,

* His *Works*, Vol. 2. 565.

" and aggravate the *Faults* of others, and *extenuate* " their *Graces*, and can see a *Mote* in another's " Eye, but will discern none of their *Graces*, if " they be not as *high* as *Mountains*, and none can " pass for *Godly* with you but those of the most " *eminent Magnitude* ; when you are itching af- " ter *Novelties* in Religion, and setting your Wis- " dom against the present or ancient Church, and " affecting *Singularity* because you will be of no " common Way ; when you cannot hear *this* " *Minister*, nor *that Minister*, though the *Ministers* " *of CHRIST*, and you are harping upon that, " *Come out from among them, and be ye seperate*, as " if CHRIST had called you to come out of his " *Church*, when he calleth you to come out of the " Company of *Infidels* : All this cries aloud for " further *Humiliation* ; you have a *Tympany* that " must be *prick'd*, to let out the Wind that puffs " you up. If you be not for *Perdition*, and to be " *forsaken*, and *given over* to *yourselves*, you must " be fetch'd over again, and humbled with a Wit- " ness. When God hath turned you inside outward, " and shewed you that you are *poor*, and *miserable*, " and *blind*, and *naked*, and that you are *empty* " *Nothings*, who thought so well of yourselves, " he will then make you stoop to those that you " despis'd, and think your selves unworthy the " Communion of those that before you thought " unworthy of yours. He will make you think " you are unworthy to hear those Ministers, that " you turn'd your Back upon : and he will take " down your *Teaching*, *talking vain*, and make you " glad again to be *Learners* : In a Word, he " will make you by *Conversion*, as *little Children*, " or you shall never enter into the *Kingdom* of " *Heaven*." This I look upon to be so exact a Description of these Times ; yea, and of those Persons,

Persons, who have made Pretences to the *greatest Light* and *Joy*, and in the most *extraordinary* Ways, that I can't but think the Consciences of all must fall in with it. Upon which let me add the Words of the same Author that immediately follow, as a Warning admirably suited to the Circumstances of this Day, "This *spiritual Pride* is "a most *lamentable Disease*, and the Issue usually "exceeding sad. For with many, 'tis the *Fore-*"*runner* of *damnable Apostacy*, and GOD gives "them over to their *own Conceits*, and the Wisdom "which they so esteem, 'till it hath led them to "*Perdition*. And those that are *cured*, are many "of them cured by the saddest Way of any Men "in the World. For its usual with GOD to let "them alone, 'till they have run themselves into "some *abominable Error*, or fallen into some "shameful scandalous Sins, 'till they are made a "*Hissing* and *By-word* among Men, that Shame "and Confusion may bring them to their Wits, "and they may learn to know what it was that "they were proud of, and see that they were but "*silly Worms*."

Another *Effect* of *true Joy* is a *becoming Modesty* and *Caution* in the Affairs of Salvation. If it makes Persons *bold* in their GOD, they are also *jealous* over themselves with a *godly Jealousy*: Their Boldness is tempered with a *holy Fear* that keeps them upon their Guard, and restrains them from being over-positive and confident. They *rejoice in Hope*, but with *Trembling* also; as being aware of the Treachery of their own Hearts, as well as the subtle Devices of Satan.

And is this *generally* the Character of those who have been in *Joy*, in these Days? Are

they not rather too certain of their good Eſtate, too peremptory in their Aſſurance ? Have they not allow'd themſelves, ſome of them at leſt, in ſpeaking too unguardedly upon this Head, being as confident of their Title to Heaven, as tho' they were actually in Poſſeſſion of it ? I believe, it will not be pretended, but that many have been wrought up, even to an *Extravagance* in the Opinion they have had of their Intereſt in CHRIST, and the Purchaſes of his Blood. And is this the Temper of thoſe in whom the Peace of GOD reigns ? It looks more like the Spirit of thoſe who have been remarkable for the Warmth of their Imaginations.

In fine, 'Tis ever the *Influence* of *true Joy* to make Men *better Chriſtians*, more like to GOD and the LORD JESUS CHRIST, more eminent for their Faith and Holineſs ; and in a Word, the *real Subſtance* and *Power* of Religion : Which does not conſiſt *only* or *mainly* (to uſe the Words of Mr. BOLTON †) " in outward Shews, Profeſ- " ſion, Talking ; in holding ſtrict Points, de- " fending preciſe Opinions, conteſting againſt " the Corruption of the Times ; in the Work " wrought, external Forms of religious Exerciſes, " ſet Tasks of Hearing, Reading, Conference, " and the like ; in ſome ſolemn outward extra- " ordinary Abſtinences, Forbearances, cenſuring " others, &c. But in Righteouſneſs and Peace, " as well as Joy in the HOLY GHOST ; in Meek- " neſs, Tender-heartedneſs, Love ; in Patience, " Humility, Contentedneſs ; in Mortification of

† His *general Direction for a comfortable Walking with GOD*, P. 57, 58.

Sin,

" Sin, Moderation of Paſſion, holy Guidance of " the Tongue ; in Works of Mercy, Juſtice, " and Truth ; in Fidelity, Painfulneſs in ones " Callings, conſcionable converſing with Men ; " in Reverence to Superiors, Love of our Ene- " mies, an open-hearted, real, fruitful Affection- " ateneſs, and Bounty to GOD's People ; in " Heavenly-Mindedneſs, Self-Denial, the Life of " Faith ; in Diſeſteem of earthly Things, Con- " tempt of the World, reſolute Hatred of Sin ; " in approving our Hearts in GOD's Preſence, " a ſweet Communion with him, comfortable " Longing for the Coming of the LORD JESUS " CHRIST, &c."

And is this the *Effect* of the *Joy* that has been ſo common in theſe Days ? I cannot ſuppoſe, any will venture to ſay, it has *generally* been ſo. The contrary hereto is evident to all who have Eyes to ſee ; and if they don't ſee, 'tis becauſe they ſhut their Eyes againſt the Light. This, in Part, has been made to appear already : And 'twill be more undeniable, the further we go on in this Diſcourſe.

I ſhall only add, upon the whole, two Paſſages, which are well calculated for the *Inſtruction* and *Warning* of thoſe, who pretend to *high Joy* in theſe Times. The one is from the great Mr. HOWE. Says he, * ſpeaking of the *Joy* of the true Chriſtian, " It is a modeſt humble Exaltation, " a ſerious ſevere Joy ; ſuitable to his ſolid, ſta- " ble Hope. His Spirit is not puffed up, and

* His Book, *the Bleſſedneſs of the righteous.* P. 444.

ſwollen

" ſwollen with Air ; 'tis not big by an Inflation, " or a light and windy Tumor ; but 'tis really " fill'd with effectual Pre-Apprehenſions of a " weighty Glory. His Joy exceedingly exerts it " ſelf with a *ſteady* lively Vigor, equally remo- " ved from *vain Lightneſs* and Stupidity, from " *Conceitedneſs*, and Inſenſibleneſs of his bleſſed " State. He forgets not that he is leſs than the " leaſt of GOD's Mercies, but diſowns not his " Title to the greateſt of them. He abaſes him- " ſelf to the Duſt, in the Senſe of his own Vile- " neſs ; but in the Admiration of divine Grace, " he riſes as high as Heaven. In his Humilia- " tion, he affects to equal himſelf with *Worms*, " in his Joy and Praiſe with *Angels*. He is never " unwilling to diminiſh himſelf, but afraid of " detracting any Thing from the Love of GOD, " or the Iſſues of that Love."

The other is from the celebrated Mr. BAXTER. " GOD, ſays he *, muſt give us *Joy* itſelf, as " well as afford us Matter for Joy : But yet " withall it muſt be remembred, that GOD " doth work upon us as *Men*, and in a *rational* " Way doth raiſe our Comforts. He enableth " and exciteth us to mind and ſtudy theſe hea- " venly delightful Objects, and from thence to " gather our own Comforts, as the *Bee* doth ga- " ther her Honey from the Flowers. Therefore " he that is moſt skilful and painful in this ga- " thering Art, is uſually the fulleſt of this ſpiri- " tual Sweetneſs. Where is the Man that can " tell me from Experience, that he hath *ſolid* " and uſual Joy in any other Way but this, and " that GOD worketh it *immediately* on his Affec-

* *His Works*, Vol. 3. P. 246. tions

" tions without the Means of his Understanding
" and Considering ? It is by Believing, that we
" are fill'd with Joy and Peace, (Rom. 15. 13.)
" and no longer than we continue our believing.
" It is in Hope that the Saints rejoice ; yea, in
" Hope of the Glory of GOD, (Rom. 5. 2.)
" and no longer than they continue hoping.
" And here, let me warn you of a dangerous
" Snare, an Opinion which will rob you of all
" your Comfort. Some think, if they should thus
" fetch in their Comfort by *believing* and *hoping*,
" and work it out of Scripture Promises, and ex-
" tract it by their own thinking and studying, that
" then it would be a Comfort only of their own
" hammering out, (as they say) and not the *genuine*
" *Joy* of the HOLY GHOST. A desperate Mistake,
" raised upon a Ground that would overthrow almost
" all Duty, as well as this, which is their setting the
" *Workings* of GOD's SPIRIT, and their *own Spirits*,
" in Opposition, when their *Spirits* must stand in
" Subordination to GOD's. They are *conjunct*
" Causes, co-operating to the Producing of one
" and the same Effect. GOD's SPIRIT worketh
" our Comforts by setting our own Spirits awork
" upon the Promises, and raising our Thoughts
" to the Place of our Comforts. ----- GOD useth
" not to call in our Joys while we are idle, or
" taken up with other Things. It is true, he
" sometimes doth it suddenly, but yet usually in
" the foresaid Order ; leading it into our Hearts
" by our Judgment and Thoughts.----GOD feed-
" eth not his Saints as the Birds do their Young,
" bringing it to them, and putting it into their
" Mouths, while they be still in the Nest, and
" only gape to receive it. But as he giveth to
" Man the Fruits of the Earth, the Increase of
" the Land in Corn and Wine, while we plow,

" and

" and ſow, and weed, and water, and dung, and " dreſs, and then with Patience expect his Bleſ- " ſing : So doth he give the Joys of the Soul. " Yet I deny not, that if any ſhould ſo think to " work out his own Comforts by *Meditation*, as " to attempt the Work in his own Strength, and " not do all in Subordination to GOD, nor per- " ceive a Neceſſity of the SPIRIT's Aſſiſtance, " the Work would prove to be like the Work- " man, and the Comfort he would gather would " be like both ; even meer Vanity : Even as " the Husbandman's Labour, without the Sun, " and Rain, and Bleſſing of GOD."

The next Thing that is amiſs, and very much ſo, in theſe Times, is that *Spirit of raſh, cenſorious* and *uncharitable Judging*, which has been ſo prevalent in the Land. This appear'd, firſt of all, in Mr. W----D, who ſeldom preach'd, but he had ſomething or other, in his Sermon, againſt *unconverted Miniſters* : And what he delivered ; eſpecially, at ſome certain Times, had an evident Tendency to fill the Minds of People with *evil Surmiſings* againſt the *Miniſters*, as tho' they were, for the moſt Part, *carnal, unregenerate* Wretches. He often ſpake of them, in the Lump, as *Phariſees, Enemies of CHRIST JESUS*, and the *worſt Enemies* he had : And in Truth, the *Spirit* of his Preaching, upon this Head, was unhappily calculated to leaven the Minds of People with Prejudices againſt the *ſtanding Miniſters* ; alienating their Hearts from them, and by this Means, in the moſt effectual Manner, obſtructing their Uſefulneſs. And as though he had not done enough, in *Preaching*, to beget in People an ill Opinion of the *Miniſters*, he expreſſes his *Fear*, in his *Journal* †

† P. 95.

of

of NEW-ENGLAND, leſt "*many, nay, the moſt that "preach do not experimentally know* CHRIST." This Reflection he immediately levels againſt the *Miniſters*, in *this Land*: And its the more raſh and uncharitable, as he paſt through the Country in *Poſt-Haſte*, having neither Opportunity nor Advantage, to know the real Character of one tenth Part of the Miniſters, he thus freely condemns. I don't think this *Gentleman* had it in his *Intention*, by his thus *preaching and writing*, to do an Injury to the Intereſt of Religion in theſe Churches; but if this had really been his Deſign, what more effectual Method could he have taken, than to repreſent the *Body of the Clergy* as *out of CHRIST*. i. e. *carnal* and *unconverted*? And if ſo, as unfit, according to his other Doctrine, to be the Inſtruments of converting *ſpiritually* dead Souls, as *naturally* dead Man is to beget living Children. What is the Tendency of ſuch a Conduct at this, but to ſet People againſt their Miniſters as not fit to preach to them, and in this Way, to ſow among them the Seeds of Contention and Separation?

I freely confeſs, had the Miniſters of NEW-ENGLAND loſt their Character as *Men of Religion*, by a *Deportment* of themſelves contradictory to the Goſpel, I ſhould have found no Fault with any Repreſentations of them as *bad Men*; nay, *dangerous Enemies* to the *Kingdom of CHRIST*: For I am clearly of the Mind, that a *viſibly wicked Miniſter* is the greateſt *Scandal* to *Religion*, and *Plague* to the *Church* of *GOD*: Nor is it a Hurt, but a real Service to the *Cauſe* of CHRIST, to expoſe the Characters of ſuch, and leſſen their Power to do Miſchief. But the Caſe is evidently different, where the *Profeſſion* of *Miniſters*, and their

their *Character*, so far as appears, agree with one another: 'Tis now an *Abuse* of *them*, and an Injury to the *Church* of GOD, to insinuate *Suspicions* against them; much more, plainly to speak Evil of them. And may it not be said of the *Body* of the *Ministers*, in NEW-ENGLAND, that they are a Set of Men, as *sound in the Faith*, and of as *good a Life*, as any Part of the Christian World are favoured with? Hear the Opinion of that eminent Man of GOD, Dr. COTTON MATHER upon this Head. Says he,* in Answer to a Slander of GEORGE KEITH's, upon the *Ministers* of NEW-ENGLAND, "There is not that Spot "of Ground upon the Face of GOD's Earth, "which can proportionably match NEW-ENGLAND "for *Ministers*, that not only have, and use all "*true Piety*, but are also most *exemplary* for it. "No Man becomes a Minister in our Churches, "'till he first be a *Communicant*; and no Man "becomes a *Communicant*, until he hath been se-"verely examin'd about his *Regeneration*, as well "as his *Conversation*. If any *Minister* do misbe-"have himself, he soon hears of it, and becomes "either a *Penitent*, or a *deposed Man*. Let this "wicked SHIMEI find so much as *one ungodly Man*, "*allow'd as a Minister, in any one of our* Church-"es!---- Neighbours, you are blest with *Mini-"sters* that excel in Piety; and you are very "unjust, if you do not support and honour them. "-----You have Reason to be thankful for such "holy, humble, able, painful and prayerful *Mi-"nisters*, as GOD has *generally* blest *these Churches* "with: And I exhort you, as you would

* See his Book entituled, *Quakerism display'd*, P. 92. 93, 96.

"approve

" approve your ſelves worthy to wear the Name " that was begun at ANTIOCH, that you do not " forget that Command of our LORD, Heb. 13. 17. " *Obey them that have the Rule over you, and ſubmit* " *yourſelves; for they watch for your Souls.*"

There are yet other *Inſtances* of *uncharitable Judging* in this *Gentleman.* The ſame Spirit appears in his *Journals*, which are gone forth into all Parts of the Land; but eſpecially, in *his Letters*, repreſenting Arch Bp. TILLOTSON, as having no more *true Chriſtianity* than MAHOMET. It would be going too much out of my Way, or I could eaſily ſhow, wherein he has greatly abuſed the *A. Bp*; more eſpecially, in ſome Things he has given the World from Dr. EDWARDS, without carefully reading (as I charitably hope) the Paſſages quoted, as they lie in the *A.Bp's Writings.* But ſuppoſing the *A.Bp.* did not in all Things think exactly with Mr. WHITEFIELD, muſt he at once be as bad as a TURK? As ignorant of the Fundamentals of Religion? As much without GOD and CHRIST, and beyond *Hope*? Will Mr. WHITEFIELD ſo far aſſume to himſelf the *Prerogative* of the SON of GOD, as to determine, that the Things contained in the *A.Bp's Writings* are *abſolutely* inconſiſtent with an upright *Heart*, a *ſincere Deſire* to *know* and *do* the *Will* of GOD? And that 'tis impoſſible, the *all-merciful GOD*, ſhould, according to the Tenor of the Goſpel, admit him to Favour? It appears to me *ſhocking Boldneſs*, in any meer Man, thus to place himſelf, as it were, in the Throne of CHRIST, and denounce the *Anathemas* of GOD againſt his Fellow-Chriſtians: Nor can I conceive how this ſhould be, where there is, in Exerciſe, a juſt

Senſe

Senſe of a Man's own utter Inſufficiency to ſit in Judgment upon the State of others.

The only Thing I can ſay in Excuſe for Mr. WHITEFIELD is, that he was *young* in *Years*, and *Chriſtian Experience*, as well as of *raw Acquaintance* with *Divinity*, when he wrote theſe *Letters*: And as it has been common for Perſons, in theſe Circumſtances, to ſpeak and write with Raſhneſs and Indiſcretion, and ſo as to do Miſchief to the Intereſt they would ſerve; ſo when they have come to riper Years and Judgment, and a better Knowledge of the Difficulties in many Points of Divinity, they have often ſeen their Error, and repented of their Conduct: And to this, I believe, this Gentleman will be brought, as he has been in ſome other Inſtances, if he ever thinks upon the Matter as he ought.

Let me add here, as a further Repreſentation of that *monſtrous Spirit of cenſorious Judging* that has been let looſe upon the World, a few of the Words of Mr. SEWARD; which I the rather chuſe to inſert, becauſe they are the Words of one of the *deareſt* and moſt *intimate Friends* Mr. WHITEFIELD had, and relate to the Caſe of the *A.Bp.* Says he in his *Journal* †, "I wrote ſe-"veral Letters.----I told him, ſome few of the "Clergy admitted our Brother into their Pulpits, "but that moſt of them were violent Oppoſers, "eſpecially ſince our Brother has ſo openly con-"demned *A.Bp.* TILLOTSON; that, bleſſed be

† See the *Boſton-Evening-Poſt*, Numb. 280. where theſe Paſſages are extracted from Mr. SEWARD's *Journal*.

"GOD,

" GOD, that DECEIVER was at last discovered, " and our Age must have been grossly wicked, " or *his Works* could never have passed thus long " for *current Gospel* ; but that I trusted in the " LORD JESUS, he was about to deliver his Church " from such BLIND GUIDES."

A little onwards, " concerning A.Bp. TILLOT- " SON I observed, that our Brother had wrote a " second Letter against him, which I believed " would surprise most People to see such *base* " *Coin* should pass for *Current* for so many Years; " but that, blessed be GOD, the TRAITOUR was " discovered. JUDAS sold his LORD for *thirty Pie-* " *ces of Silver*, the *A.Bp* got a better Price, per- " haps, THIRTY BAGS OF GOLD, or more : *That's* " *all the Difference* ; for the *A.Bp* was actually " bred in the Schools of the Prophets, was join'd " with many (as I believe) faithful Ministers in " the *Morning Lecture* at *Cripplegate* ;---- But the " *Love of Money is the Root of all Evil*, and he " CHOSE HIS GOOD THINGS HERE, a TEMPORAL ra- " ther than an ETERNAL CROWN." And yet again, " Inclos'd I sent him our Brother's Letters against " that PLAUSIBLE DECEIVER A. Bp. TILLOTSON, " whose *Books have so long bewitched the World.*--- " Blessed be GOD, the IMPOSTOR is discovered ; " nevertheless our Brother expects for this to " suffer many Things, and be set at Nought by " the Rabbies of our Church, and perhaps at last " be killed by them."

I can scarce conceive wherein *rash judging* can be carried to a greater Height than in these Pas- sages. The *Gentleman* is not content with con- demning the *Doctrines* the *A.Bp.* preached, but must judge his State, condemn his Person ; which

is the more surprising, because he was now *dead*, and actually gone to be judged by him, who has said, *Why dost thou judge thy Brother? Or why dost thou set at Nought thy Brother? For we shall all stand before the Judgment Seat of CHRIST.*

I believe it will not be denied, by the more sober Men among us, but that those venerable Divines, the late Dr. INCREASE MATHER, and the present Dr. BENJAMIN COLMAN, might know as much of the Nature of *real Christianity*, and be as able to make a *true Judgment* of the *Preachers* of it, as either Mr. WHITEFIELD, or SEWARD: I shall therefore subjoin here the Sentiments of these *Gentlemen* concerning A.Bp TILLOTSON; which may serve, so far as *human Judgment* is of Weight in the Case, to wipe off the Reproach that has been injuriously cast upon him.

The first of these *Gentlemen* expresses himself in these Words †, "That EMINENT Person, Dr. "TILLOTSON (the late A.Bp of CANTERBURY) did, "not above four Years ago, sometimes express "to me his Resentments of the Injury, which "had been done to the *first Planters* of NEW-"ENGLAND, and his great Dislike of A.Bp LAUD's "Spirit towards them: And to MY KNOWLEDGE "there are *Bishops* at this Day (Anno 1695) "of the same CHRISTIAN TEMPER and Moderati-"on with THAT GREAT AND GOOD MAN LATELY "DEAD.---- Had the *Sees* in ENGLAND, fourscore "Years ago, been fill'd with SUCH *A.Bps* and "*Bishops* as those which KING WILLIAM has pre-

† See his *Preface to his Son's Book, Johannes in Eremo.*

ferred

" ferred to *Epiſcopal Dignity*, there had never been " a NEW-ENGLAND."

The other ſpeaks in that Language,* " We " have ſeen the moſt venerable Men in the " *Church of* ENGLAND for Learning, Piety, La- " bours, Uſefulneſs, Prudence, Meekneſs and Hu- " mility, inſulted and outrag'd while they lived, " pelted to their Graves, and their Names per- " ſecuted after their Deceaſe, for their Spirit of " Moderation, and faithful Services to the Church. " So were A.Bp. TILLOTSON and Bp. BURNET, " Men of whom the Age was not worthy; of " CONSPICUOUS SANCTITY, abundant in Labours, " ſteady in their Conduct, of UNSPOTTED INTE- " GRITY, of an APOSTOLICAL SPIRIT, and ready, I " believe, to have *died* either for their *Country*, " or for CHRIST: Yet theſe GREAT AND GOOD MEN " have been loaded with Obloquy: but their " Names muſt needs live in the Hiſtory of the " Church, if TRUTH do not periſh from the " Earth." To go on,

Sometime after Mr. WHITEFIELD's Departure from us, we had the Diſcovery of the like *uncharitable Spirit* in Mr. GILBERT TENNENT. His Preaching in this Town was *cenſorious* beyond what can be eaſily imagined. Says the *Author* of the *Letter*, in the BOSTON-*Evening-Poſt*, Numb. 365, " I have ſeveral Times heard Mr. TENNENT de- " clare, that the greateſt Part, by far, of the " Miniſters in this Land, were carnal unconver- " ted Men, and that they held damnable *Armi-* " *nian* Principles; and have heard him pray,

* Vid. *Preface* to Mr. COOPER's *Ordination Sermon.*

" that the LORD would either *convert them*, or " *turn them out of his Vineyard.*" I have my self been several Times present, when he expreſt himſelf much to the ſame Purpoſe: Nay, I have often heard him publickly declare, that thoſe who were the *Oppoſers* of the *Work* he was carrying on, were the Enemies of GOD, and would have oppos'd the *Apoſtles*; nay, CHRIST JESUS himſelf, and ſtood it out againſt *all the Miracles* they wro't, had they lived when they were on Earth: Yea, I have ſometimes heard him openly ſay; and this, without any cautionary Limitations, that they were *Blaſphemers* of the HOLY GHOST, and in Danger of committing, if they had not already committed, that Sin, concerning which our SAVIOUR has ſaid, it ſhall never be forgiven to Men, neither in this World, nor in the World to come. But the Spirit in which this *Gentleman* preach'd, particularly when he got upon *Miniſters*, can't be better conceived of than by reading his *printed Sermon*, entitled, *The Danger of an unconverted Miniſtry*; than which I never ſaw a Piece more filled with *Cenſoriouſneſs*, or unhappily fitted to promote *Diſcord* and *Schiſm*. 'Tis, in the general, a continued Strain of *bitter Reflections* on the *ſtanding Miniſtry* of the Land. This is plainly inſinuated in the *Text* placed on the *Title-Page*; viz. Jer. 5. 30, 31. *A wonderful and horrible Thing is committed in the Land; the Prophets propheſy falſly, and the Prieſts bear Rule by their Means, and my People love to have it ſo: And what will they do in the End thereof?* But the Thing it ſelf is directly expreſt in the ſtrongeſt Language, in the *Improvement* of the Subject; the firſt Head whereof is, " If it be ſo, that the Caſe of thoſe, who " have no other, or no better than *Phariſee-Teach-* " *ers*, is to be pitied, then what a Scrole and

" Scene

" Scene of Mourning and Lamentation, and Wo, " is open'd ! becauſe of the *Swarms of Locuſts*, " the *Crowds of Phariſees*, that have, as *coveteouſly*, " as cruelly, crept into the *Miniſtry*, in this adul- " terous Generation ! Who as nearly reſemble " the Character given of the *old Phariſees*, in the " doctrinal Part of this Diſcourſe, as one Crow's " Egg does another. It is true, ſome of the *mo-* " *dern Phariſees* have learned to *prate* a little more " *orthodoxly* about the *New-Birth*, than their Pre- " deceſſor *Nicodemus*, who are, in the mean Time, " as great Strangers to the feeling Experience of " it as he. They are *blind* who ſee not this to " be the Caſe of the *Body of the Clergy of this* " *Generation.* And O ! that our Heads were " Waters, and our Eyes a Fountain of Tears, " that we could Day and Night lament, with the " utmoſt Bitterneſs, the doleful Caſe of the poor " Church of GOD upon this Account." ---- But this *Gentleman*, I would hope, is now become more charitable. His *Letters*, in the *publick Prints*, certainly avow ſuch *Principles* as are a *virtual Retractation* of a great Part of *this Sermon* ; though I could wiſh he had mentioned the *Sermon* by Name, and own'd his *over-Zeal* when he wrote it. This he has done to a *private Friend* in this Town ; and if he had done it to the *World*, I am ſure, he would hereby have honoured himſelf, and might have given Check to thoſe uncomfortable *Heats* and *Animoſities*, which this *Sermon* has had ſome Influence in fomenting, in one Place and another.

After Mr. TENNENT, there aroſe a conſiderable Number of other *Itinerants*, who went forth in the *Spirit of Bitterneſs*, ſowing the Seeds of *Diſcord* and *Uncharitableneſs* all over the Land. The

Writer of the *Letter* in the BOSTON-*Evening-Poſt*, Numb. 365, obſerves of them, " that the *Engine* " which they artfully manage is that of *Detrac-* " *tion* : Accordingly, in every Place where they " come, in the Courſe of their *Perigrination*, their " grand Buſineſs is to perſwade the People, that " their Miniſters are *unconverted*, to alienate their " Affections from them, and thereby utterly to " deſtroy their Uſefulneſs among their Hearers. " From which Practice it is very juſt to infer, " that there is a Deſign carrying on to *ſubvert* " and *eject* the *ſtanding ſettled Miniſters*." He goes on in the next Paragraph, " The *Miniſters* " of *this Land*, I have often ſaid, and continue " ſtill of the ſame Opinion, are a Set of Gentle- " men, as *found in Principle*, and *exemplary in their* " *Converſation*, as any of the like Number, in the " Chriſtian World : And I confeſs, it has ſome- " times rais'd in me the higheſt Indignation, " to hear them revil'd in ſo publick and outragi- " ous a Manner, even in the Preſence of ſome " of the moſt grave and eminent *Divines* among " us." He ſtill adds, " It has been no ſmall " Surpriſe to me, when I have ſometimes ſeen " in theſe Aſſemblies, a Number of grave and " ſerious Men, Members of our Churches, who " could hear theſe *unjuſt* and *hard Speeches* belch- " ed out againſt their *own proper Paſtors*, not only " with *Patience*, but with *Pleaſure*. At the ſame " Time, if you were to ask theſe Men, they " would tell you that they *highly eſteem aud value* " *their own Miniſters* : But can this be poſſibly " true ? Will any one believe them, while they " not only *careſs*, and *adore* the *Itinerants*, but " continually *pamper their Bodies, clothe their Backs,* " *and fill their Pockets*."

I have my ſelf been Part of a *crowded Aſſembly*, when one of theſe *Itinerants* has mention'd the preſent *Bp* of LONDON by Name, and uttered it with a Voice like *Thunder*, " That if the People of his *Dioceſs* ſhould come up to all that he preſcribes in his *paſtoral Letters* to them, and be the *very Perſons* he would have them, they would notwithſtanding as certainly be *damn'd* as the *Bible* he then had in his Hand was the *Word of the eternal GOD.*" At the ſame Time, I heard him *pray* for the *Miniſters* of BOSTON, ſome of whom he as freely intimated in his *Prayer* to be in an *unconverted State*, as if he had been their *authoriſed Judge.* And in a *Letter* to me, giving an Account of the Conduct of this ſame *Gentleman*, the worthy *Writer* mentions ſome Things, he was an *Ear-Witneſs* to, which expreſt the *groſſeſt Uncharitableneſs*, not only towards the *Colleges* in general, but the *Governours* of them in particular: And, at the ſame Time, he heard him publickly ſay of A.Bp TILLOTSON, " That when he wrote " his *printed Sermons*, GOD knew he had not a " *Spark of ſaving Grace*: And if he was not *con-* " *verted afterwards*, he was *now weltering under the* " *ſcalding Drops of GOD's Wrath in Hell, there to* " *remain a Monument of his Vengeance throughout* " *Eternity.*"

But the moſt remarkable Inſtance, in this Kind, is the Rev. Mr. JAMES DAVENPORT of SOUTHOLD. " He travelled, ſays the *Letter* to the BOSTON- " *Poſt-Boy*, Number 391, from STONINGTON to " NEW-HAVEN, about 80 Miles, and condemn'd " almoſt all the Miniſters; particularly, that " *ſhining Example of Piety*, and *Pillar of our Chur-* " *ches*, the aged and venerable Mr. ADAMS, and " commanded his People to withdraw from him:

" And accordingly a Number of the *Communi-*
" *cants* withdrew from him, as being a *carnal, old*
" *Phariſee.*" This was objected to him by the *Miniſters* in BOSTON, when he came to this Town, ſome Months ago, as ſent by GOD, to preach here. He own'd the *Fact* ; as alſo, that he had *had* but a few Minutes Converſation with Mr. ADAMS before he *publickly* expreſt his Fears of his being an *unconverted* Man ; and that the Ground of his Judgment of him as *unconverted* was, " his " not finding that he had *had* Experience of a " *Hatred of GOD*, and of *extraordinary Comforts and* " *Joys.* When that had been obſerved to him, by one of the Miniſters, which tended much to the Honour of Mr. ADAMS ; another took Occaſion to ask him, whether he had felt no Uneaſineſs in his Mind, when he reflected on the unhappy Effects of his condemning Mr. ADAMS, and adviſing the People to ſeparate from him, in the *Contention* and *Diviſion* it had brought forward in NEW-LONDON : His Reply was, "That he had often thought of the Matter with Thankfulneſs to GOD, who had made him faithful," and gave Glory to GOD for this his *notorious Uncharitableneſs*, in the Face of all the Miniſters.

I have now by me Accounts of the *ſtrange Spirit* of *raſh* and *uncharitable Judging*, this *Gentleman* has diſcovered in many Places where he has been. Some of them I ſhall think fit to inſert here.

The firſt is dated, SAY-BROOK, Auguſt 25. 1741. And is in the following Words, " On this Day, " the Rev. Mr. JAMES DAVENPORT of SOUTHOLD, " came to the Chamber of WILLIAM HART of SAY-" BROOK, *Paſtor* of the *firſt Church* there, and " ask'd

" ask'd him, whether he was willing that he, the " said DAVENPORT, should preach in his *Pulpit* that " Day : Upon which said HART told him, that " there were some Things in his Conduct, which " he desir'd to inquire and receive Satisfaction " about, first of all; to which said DAVENPORT " consenting, it was inquir'd of him, among o- " ther Things, whether he had not openly char- " ged sundry of his *Fathers* and *Brethren* in the " *Ministry*, as being *unconverted* and *blind Guides* ? " To which he answered, that he had ; and " did freely do it, when he judged so of any. " It was then further inquired of him, upon " what Grounds he did so, and what Evidence he " gave the Publick of the Truth of his Cen- " sures ? To which he answered, that he did " this with a View to the Purification of the " Church, to the Discovery of those that are *un-* " *converted*, that they may be avoided, &c. It " was further inquired of him, whether he did " freely and openly declare to *People*, whose *Mi-* " *nisters* he did judge to be *unconverted*, that they " ought not to attend upon their *Ministry*, but " advis'd them to go to *other Churches*, where " *Ministers* were *converted, to attend Worship*; or " if they could not, then to set up *private sepa-* " *rate Meetings*, to carry on the Worship of GOD " among themselves ? To which he answered, " that he did freely do so, and would have Men " go *ten* or *twenty Miles* to hear a *converted* Mi- " nister, or even *set up private Meetings* among " themselves, rather than attend Worship un- " der their own Ministers, being *unconverted* ; " and that *Parish-Bounds are nothing* ; and that " himself would go ten Miles on Foot to hear a " private *Brother*, rather than an *unconverted Mini-* " *ster*. Upon this, being told the Liberty of the

Pulpit

" Pulpit could not be granted him, unleſs he " would firſt retract theſe Things, declare his " Repentance of them, engaging to conduct re- " gularly for the Time to come ; he reply'd, " that he could not do this without pleaſing Men " rather than GOD: And then, riſing to depart, he " addreſt himſelf to his Attendants, ſaying, *Come,* " *let us go forth without the Camp, after the LORD* " *Jeſus, bearing his Reproach* ; and ſmiling ſaid, " O this is pleaſant to ſuffer Reproach for the " BLESSED JESUS ! SWEET JESUS !" To the Truth " of all which, we whoſe Names are under- written, do teſtify ; having been Eye and Ear- Witneſſes to the above Conference.

SAMUEL LYNDE,
WM. WORTHINGTON,
ABRAHAM NOT,
GEORGE BECKWITH,
WILLIAM HART, and others.

Another Account from the ſame Place, bearing Date Auguſt 26. 1741. runs thus, " This Day, " about half an Hour after eleven, the Reverend " Meſſieurs WILLIAM WORTHINGTON, ABRAHAM " NOT, GEORGE BECKWITH, and WILLIAM HART, " went to the Rev. Mr. DAVENPORT's Lodgings " in Town, with Deſign to diſcourſe further with " him, upon thoſe Things in his public Conduct, " which had been objected to him the Day be- " fore at Mr. HART's Chamber : Upon their " coming in, Mr. DAVENPORT, who was above " Stairs, ſent Word he would come down, which " he preſently did ; and after ſitting a few Mo- " ments prevented them by beginning a Diſ- " courſe, which he directed to them, but with- " out mentioning either of their Names : In this

" this Diſcourſe he ſpake of them, and to them,
" as *unconverted* Miniſters, and very freely repre-
" ſented them as *Wolves in Sheep's Cloathing, blind*
" *Guides, Enemies to GOD* and *his Cauſe in the*
" *World*, and *Perſecutors of CHRIST in the Perſon*
" *of himſelf his Servant* ; and compar'd them to
" GOLIAH, *who prophanely defied the Armies of the*
" *living GOD* ; ſaid, he wiſh'd their *Converſion*,
" ſhould *rejoice* in it, and wiſh'd to GOD he
" would ſtrike them through immediately, and
" convert them, and a great Deal more of the
" like Kind. During this Diſcourſe, one of the
" above-mentioned Miniſters attempted twice to
" ſpeak, in order to turn the Diſcourſe to what
" they came for, but Mr. DAVENPORT would not
" be interrupted, but went on without regarding
" them, and addreſt himſelf to his Brethren pre-
" ſent ; exhorting them to pray for the *uncon-*
" *verted* Miniſters then preſent, and ſuddenly
" took his Chair, and prayed over them a Prayer
" of ſome Length, agreeable to his preceeding
" cenſorious and vilifying Diſcourſe, both as to
" *Matter*, and *Manner*, and *Spirit*. Sometimes
" he prayed *for* them, and ſometimes *againſt*
" them. When this was over, Mr. HART told
" him, that he and the other Miniſters were
" come down to wait upon him, with a View to
" diſcourſe freely with him upon thoſe Things
" in his Conduct, which had been objected to
" him the preceeding Day ; and deſir'd to enter
" into Conference with him about them, that he
" might juſtify them if he could ; but he declin'd
" it, ſaying, there was no Time for it before *Meet-*
" *ing*. He being then ask'd, whether he would
" give them Opportunity for a free Conference,
" at ſome other Time, before his Departure from
" the Town, he anſwered that he would conſider

" of

" of it, and that, if it appear'd moſt for the Glory " of GOD he would ; but if it ſhould appear " more for GOD's Glory for him to ſpend the " Time that might be employed in diſcourſing " on theſe Matters, in *praying* for him the ſaid " HART, that he might be converted, then he " would ſpend it ſo. After ſome other Things " had paſt not worth mentioning, he left the " Room, and return'd to his Chamber without " taking Leave." To the Truth of the above Narrative, we, whoſe Names are ſubſcribed, do teſtify, having been Eye and Ear-Witneſſes to what paſt at that Time.

WM. WORTHINGTON,
WM. HART,
SAMUEL CLARK.

The Account from another Part of the Country, as I have it in a Letter to me, is thus, " Of " all (i. e. the Itinerants) that have been here, " Mr. DAVENPORT hath been the moſt *irregular* " and *diſorderly* in his Conduct. When he came " firſt to Town, he called at my Lodgings, and " let me know that ſome of the People had de- " ſir'd him to preach that Evening, and asked " my Conſent to his Preaching in the *Meeting-* " *Houſe* : I reply'd, that before I reſolv'd him, " I muſt deſire of him Satisfaction in two Points ; " viz. by what *divine Warrant* he left his *own* " *People*, and travelled through the Country, ac- " ting the *Super-Intendant* over the Churches ? " And how he juſtified his *cenſoriouſly judging* Men, " and eſpecially *Miniſters*, as he had done ? To " which Queries, he gave me no ſatisfactory An- " ſwers ; and thereupon was denied the Liber- " ty of the *Houſe*. He then proceeded to inquire " into

" into my *ſpiritual* State ; but an Account there-
" of was refus'd him, until he ſhewed his right
" to demand it : And thereupon he expreſſed
" his Fears that I was a *Stranger to CHRIST*; and
" ſaid, that my refuſing to give *him an Account*
" was a *dark Sign* thereof. After this, he ſoon
" departed the Houſe : And having mounted
" his Horſe, with his Company at the Door, they
" ſet a Tune, and rode *ſinging* through the Town,
" all the Way to his Lodgings, which was near
" a Mile. He preached at the Place where he
" lodged that *Evening*, and the *next Forenoon* ;
" and the following *Evening*, in his *public* Exer-
" ciſes, he declar'd the Miniſter of the Place *un-*
" *converted*, and prayed for him, ſundry Times,
" that he might be either *converted* or *confounded.*
" He warned the People to withdraw from my
" *Miniſtry* ; declaring, that to attend it would
" be as dangerous to their *Souls*, as *Bowls of Poi-*
" *ſon to their Bodies.*"

The like Spirit he diſcovered at NEW-HAVEN. Says the *Letter* in the BOSTON-*Poſt-Boy*, † " Mr.
" DAVENPORT, in almoſt every Prayer, vents him-
" ſelf againſt the Miniſter of the Place, and of-
" ten declares him to be an *unconverted* Man ;
" ſays, that *Thouſands are now curſing him in Hell*
" *for being the Inſtrument of their Damnation.* He
" charges all to pray for his Deſtruction and
" Confuſion : He frequently calls him, a *Hy-*
" *pocrite*, a *Wolf in Sheep's Cloathing*, and a *Devil*
" *incarnate* : And uſes ſuch vile and opprobri-
" ous Language, as that, had it been done by any
" other Man, he would have been immediately

† Numb. 391.

" ſent

" ſent to the Work-Houſe. I think that few or none " of his greateſt Admirers undertake peremptorily " to juſtify theſe Things; but they have conceiv- " ed ſuch an extraordinary Opinion of his *Ho-* " *lineſs* and *Succeſs*, as that they ſeem to ſuppoſe " that he has ſome *extraordinary Aſſiſtance*, or *Com-* " *miſſion* to do that which may'nt be done by " any other Man."

Agreeable hereto is the Account in the ſame Paper. Numb. 392. " NEW-HAVEN, *Sept.* 21. " 1741. Sundry of the Brethren of the Church " in NEW-HAVEN, being offended at Mr. DAVEN- " PORT's publickly condemning their *Paſtor*, the " Rev. Mr. NOYES, as an *unconverted* Man; call- " ing him a *Wolf in Sheep's Cloathing*, with many " other the like opprobrious Expreſſions, being " met together at the Houſe of the Rev. Mr. " NOYES, deſir'd Mr. DAVENPORT to give the " Reaſons, why he has thus reproach'd and ſcan- " dalis'd their *Paſtor*: Which he did as follows, " viz,

" 1. That a Woman told him, that ſhe came " to Mr. NOYES's under *Conviction*, and ſaid that " ſhe was the greateſt Sinner in the World; " and that Mr. NOYES endeavoured to abate " her Convictions: To which Mr. NOYES re- " plied,

" That he did not remember the Inſtance; " but ſuppoſed it might be thus, viz. That he " might tell her, that ſhe was a very great Sin- " ner, and that ſhe ought to be ſenſible of it, and " more ſenſible of her *own* Sins than of any *other* " Perſon's in the World; but that he did not ſup- " poſe ſhe was really the greateſt Sinner in the World.

" World. Upon this, Mr. DAVENPORT declar'd, " thatMr. NOYES's saying so, was an Evidence to " him that he was an *unconverted* Man ; and " afterward, in explaining himself upon the Word " *Evidence* said, that it gave him Reason to be- " lieve it was so.

2. Another Reason was, because Mr. NOYES " assumed an Honour to himself, in the Ministry, " which did not belong to him, because a Wo- " man told him that, some Years ago, she came " to Mr. NOYES, and brought a *Relation* where- " in she mentioned the Names of several Mini- " sters, whom she supposed had been instrumental " of her *Conversion*, and Mr. NOYES ask'd her " if he had not also done something towards her " Conversion, and ask'd her why his Name was " not mentioned : Mr. DAVENPORT also added, " that several other Persons had told him, that " Mr. NOYES dislik'd their *Relations* because there " were so many Names in them besides his. To " which Mr. NOYES replied,

" That he did not remember any such Thing, " and was confident that it was a Misrepresenta- " tion.

3. Another Reason was, that Mr. NOYES was " not a Friend to this *Work* going on among " them ; and that he did not countenance *Iti-* " *nerant* Preachers ; and that several Persons " had told him that they came to *Meeting* with " their Affections rais'd, and that Mr. NOYES's " *Preaching* deadned and discouraged them, and " tended to stifle their Convictions. To which " Mr. NOYES reply'd,

That

" That his *Preaching* and *Conduct* in *these* " *Things* were publickly known, and that every " one was capable of Judging without his saying " any Thing upon them.

" 4. That Mr. NOYES, in private Conversation " with Mr. DAVENPORT, had said to this Effect, " that he had been deeply sensible of the Vile- " ness and Corruption of his own Nature; and " that every one that turned his Thoughts in- " ward might easily have such a Sense: and " that Mr. NOYES, seem'd to suppose that it was " an easy Thing; that Mr. DAVENPORT thence " concluded, that he had never experienced it " himself. To which Mr. NOYES replied,

" That he, at that Time, utterly refus'd to give " Mr. DAVENPORT any Account of his Experien- " ces; but that they had some Discourse upon " some *doctrinal* Points, but he could not think " that Mr. DAVENPORT could reasonably under- " stand him, to mean or intend, that every natu- " ral Man had a Sense of the Vileness and Cor- " ruption of his Nature, or that it was an easy " Thing to have it. Several Things were said " upon this Head which could not easily be mi- " nuted down; but on the whole, there seem- " ed to be a Misunderstanding between them.

" Upon the whole Mr. DAVENPORT declared, " that *these Reasons* were sufficient to justify him " in *censuring* and *condemning* Mr. NOYES as he had " done: Then, he said he would make a Sort " of Acknowledgment; and, without any No- " tice given, while divers in the Room were " talking loud, and others smoaking, and some " with their Hats on, he *began* a *Prayer*; but

" their

" there being so much Noise in the Room, he " was hardly heard at first : Many kept on " talking, others cry'd out stop him; the Revd. " Mr. NOYES spoke once or twice, and said, Mr. " DAVENPORT, I forbid your praying in my House " without my Leave ; but he persisted, and " went on in the midst of the greatest Noise, Con- " fusion and Consternation, and declar'd Mr. " NOYES an *unconverted Man, and his People to be* " *as Sheep without a Shepherd*, and prayed, that " what he had now said might be a Means of " *his* and *their Conversion :* Or else, *according to* " *thy Will let them be confounded* ; and after *that* " *Manner* went on near a Quarter of an Hour. " And when he had done, Mr. NOYES----forbid " him ever going into his Pulpit any more ; and " some declar'd to Mr. DAVENPORT, that his pray- " ing in that Manner was a taking the Name of " GOD in vain : And so the Assembly broke up " in great Consternation.

" This is the Truth according to the best of " our Remembrance ; and the Substance of the " Conference was minuted down at the Time of " it, and publickly read to Mr. DAVENPORT, and " the rest immediately after.

THOMAS CLAP — *Rector* of YALE-COLLEGE.
JOHN PUNDERSON, JOHN MUNSON, THEOPH. MUNSON, ANDREW TUTTLE, SAMUEL MIX — Subscribers.

The same *uncharitable censorious* Spirit, this *Gentleman* brought with him to BOSTON. I cannot give a better Idea of it then by inserting, at large,

the *Account* in the Boston-*Evening-Post*, Number 370. It runs thus. " The late Profecution of " Mr. James Davenport, being fomewhat *extra-* " *ordinary* (as was alfo his *Offence* which procur- " ed the fame) has doubtlefs occafion'd various " Speculations, not only in this Town, but thro' " the whole Country. And inafmuch as many " *hard* and *unjuft Cenfures* have been plentifully " beftow'd on the *Grand Jury*, and *Witneffes* con- " cern'd in that Profecution, by *weak*, *ignorant* " and *enthufiaftical* Perfons ; it may not be im- " proper to publifh the *Prefentment*, exhibited by " the *Grand Jury* to the *Court* againft Mr. Da- " venport, with the feveral *Facts* that were par- " ticularly *fworn* to, by the Witneffes before the " *grand Jury* ; that fo every *rational*, *fober* and " *unprejudic'd* Perfon may fee clearly, on what " Grounds the *Jurors* (who were 23 in Number, " and only 6 of Boston) proceeded in this Af- " fair : Wherein 21 of them were fully agreed ; " and of the *two* that diffented, one was an ig- " norant *Exhorter*, and the other profeft himfelf " of the People called *Quakers*, and therefore could " not in Confcience vote in fuch an Affair, but " faid the other *Jurors* were entirely right in what " they did.

It ought alfo to be obferved, that it was fo- " lemnly given in Charge to the *Grand Jury*, to " enquire ftrictly into Diforders of an *eccleftafti-* " *cal* Nature, and that upon giving in *this Pre-* " *fentment* they receiv'd the *Thanks of the Court* " *for that particular Service.*

" There is one Thing more to be taken Notice " of in this Introduction, and that is, a *groundlefs* and

" and *malicious Calumny*, induſtriouſly ſpread a-
" broad by Mr. DAVENPORT's Adherents, --- that
" the *Grand Jurors of* BOSTON *were choſe on Pur-*
" *poſe to bring on this Proſecution* ; than which
" nothing is, or can be more untrue ; for at the
" Time of the *Choice*, Mr. DAVENPORT was
" preaching at IPSWICH, and it was given out by
" his Followers, that he would not return any
" more to BOSTON.

The PRESENTMENT.

SUFFOLK ſſ. &c. omitting the Form---- " The
" *Jurors* of our Sovereign Lord the KING---upon
" Oath preſent---- That one JAMES DAVENPORT of
" SOUTHOLD, in the County of SUFFOLK on LONG-
" ISLAND, in the Government of NEW-YORK,
" *Clerk*, now Reſident in BOSTON, under the Pre-
" tence of *praying*, *preaching* and *exhorting*, at di-
" verſe Places in the Towns of BOSTON and DOR-
" CHESTER, both in the County of SUFFOLK, firſt
" before mentioned, and at diverſe Times in the
" Months of *July* laſt, and *Auguſt* current, parti-
" cularly on, or about, the 20 Day of *July* laſt,
" and the 1ſt and 16th Days of *Auguſt* current,
" did, at BOSTON aforeſaid, in the Hearing of
" great Numbers of the Subjects of our Lord the
" KING, maliciouſly publiſh, and with a loud
" Voice utter and declare many *ſlanderous* and
" *reviling Speeches*, againſt the *godly* and *faithful*
" Miniſters of the Goſpel in this Province, but more
" particularly againſt the Miniſters of the Goſpel
" in the Town of BOSTON aforeſaid, then and there
" maliciouſly publiſhing and declaring of, and con-
" cerning them, the ſaid Miniſters, theſe falſe and
" ſcandalous Words, and many others to the ſame

" Effect and Purpoſe, viz. " That the *greateſt* " *Part* of the ſaid Miniſters (meaning the Mini- " ſters of the Goſpel in this *Province*, and more " particularly of the Town of BOSTON aforeſaid) " *were carnal and unconverted Men ;* that they " (meaning the ſaid Miniſters) *knew nothing of* " *JESUS CHRIST, and that they were leading* " *their People blindfold down to Hell, and that they* " *were deſtroying and murdering of Souls by Thou-* " *ſands* ; the ſaid JAMES DAVENPORT, at the ſame " Time, *directing and adviſing their* (the ſaid Mi- " niſters) *Hearers to withdraw from them the ſaid* " *Miniſters, and not to hear them preach, nor fre-* " *quent the Aſſemblies of publick Worſhip, where they,* " *the ſaid Miniſters, taught and preach'd, for that* " *the following and hearing of them the ſaid Mini-* " *ſters, was as deſtructive to the Souls of thoſe who* " *heard them, as ſwallowing Rats-Bane or Poiſon* " *was to their Bodies ; praying the LORD to pull* " *them, the ſaid Miniſters, down, and put others in* " *their Places :*" By Means whereof, *great Num-* " *bers* of People have *withdrawn* themſelves from " the *publick Worſhip of GOD*, and the *Aſſemblies* " as by Law required, the publick Peace of our " Lord the KING hath been much diſturb'd, the " LORD'S-DAY greatly prophan'd, the lawful Au- " thority had in great Contempt, all which is " contrary to the Laws, as alſo to the Peace, " Crown, and Dignity of our ſaid Lord the KING.

JOS. GREEN. *Foreman.*

" The ſaid JAMES DAVENPORT, being arraigned " upon the ſaid *Preſentment*, pleaded not guilty, " and for Trial put himſelf on the *Country* ; a " *Jury* being ſworn to try the Iſſue, Mr. BENJA- " MIN LANGDON, *Foreman*, and Fellows, on Oath,

" ſay,

" ſay, *That the ſaid* JAMES DAVENPORT *uttered the* " *Words laid in the Preſentment*, except thoſe " Words " that they (viz. the Miniſters) knew " nothing of JESUS CHRIST :" *and that at the* " *Time when he uttered theſe Words he was* non " compos mentis, *and therefore that the ſaid* J. " D----T *is not guilty.*

Atteſt. SAMUEL TYLEY *Clerk.*

The Witneſſes for the KING declar'd on *Oath* " before the *Grand Jury* (Auguſt 18.) as follows, " viz.

" Mr. H. G. ſays, This Day three Weeks he " was on the *Common*, and heard a Woman cry- " ing out very much, and ſeemed to be in Pain, " and he went to help her ; and Mr. J. D---T " charged all Men not to touch her, as they " would anſwer it at the great Day of Judg- " ment : And he then heard the ſaid D-----T " cry out againſt the *unconverted Miniſters of the* " *Town of* BOSTON." And another Time he heard " ſaid D----T in Prayer ſay, " *The greateſt Part* " *of the Miniſters of the Town of* BOSTON *were un-* " *converted* ;" and he heard ſaid D----T on the " 30th of *July* ſay, " *The greateſt Part of the* " *Miniſters of* BOSTON *were unconverted, and were* " *leading their People to Hell.*

Mr. J. S. ſays, He heard Mr. D-----T " *pray* " *for the unconverted Miniſters of the Town of* BOS- " TON," and ſay, " *Good LORD, thou knoweſt* " *the greateſt Part of them are unconverted.*"

Dr. E. E. ſays, he heard Mr. D---T ſay, " *the great-* " *eſt Part of the Miniſters of the Town of* BOSTON " *were unconverted, and were leading their People blind-*

" *fold down to Hell.*" It was in *July*: And he ſaid, " *The greateſt Part of the Miniſters thro' the Province* " *were unconverted.*" He heard him more than once on the *Common*, and he ſaid, " *Good* LORD, " *convert theſe unconverted Miniſters, or remove them* " *and put others in their Office.*"

Mr. P. O. ſays, he heard Mr. J. D----T ſay, (on *Monday* laſt) " *That moſt of the Clergy of the* " *Town of* BOSTON *were unconverted, and that if* " *there were a Bowl of Poiſon which would deſtroy* " *their Bodies, he would adviſe any of his deareſt* " *Friends to drink it, as ſoon as to go and hear them,* " *or either of them.*" This was at STRAUGHHAN's Houſe.

Mr. E. W. ſays, he heard Mr. J. D----T ſay, on *Monday* laſt, at Mr. STRAUGHHAN's Houſe, " *I* " *am ſure the greateſt Part of the Miniſters of the* " *great Town of* BOSTON *are unconverted ;*" and ſaid, " *Dear Souls, if there were a Bowl of Poiſon* " *on that Table, I would as ſoon adviſe you to drink* " *it off, which would deſtroy your Bodies, as to hear* " *them which would deſtroy your Souls.*" And he heard ſaid D---T ſay, " *The unconverted Miniſters* " *were leading People blindfold to Hell by Thouſands* " *and Millions.*"

Mr. H. V. ſays, he heard Mr. D----T ſay, (in *July* laſt, on COPP's Hill) in his Addreſs to the Almighty, "*Good LORD,* (or *oh LORD*) *I will not* " *mince the Matter any longer with thee, for thou know-* " *eſt that I know, that the moſt of the Miniſters of the* " *Town of* BOSTON *and the* COUNTRY *are unconver-* " *ted, and are leading their People blindfold to Hell.*" And at DORCHESTER, he heard ſaid D----T adviſe the

the People there "*not to go to hear their Minister, "for he was an unconverted Man.*"

Mr. N. T. says, he heard Mr. D----T, at Mr. WELCH's, say, in his Prayer, "*LORD, thou knowest the most of the Ministers of the Town of* BOSTON *are unconverted.*" In a *Sermon* on the *Common*, he said, "*Good Lord, thou knowest, the most "of them are unconverted; pull them down, turn "them out, and put others in their Places.*

Mr. R. A. says, he heard Mr. J. D----T (at Mr. WARDELL's, *August* 1.) say in his Prayer, "*LORD GOD, thou knowest, that the greatest Part "of the Ministers of this great Town are in an unconverted State, and leading poor Souls on to Destruction; and therefore LORD, we pray thee to "turn them out of the Ministry. And you, dear "Children of GOD, that are here present, I would "advise you never to go near them to hear them, for "their Preaching to your Souls is as Poisonous to them, "as Rats-Bane is to your Bodies.*" This was "LORD's-DAY Afternoon, about an 100 present "to hear him in the *House* and *Shop*, in *Service-Time.*

Mr. R. H. says, he heard Mr. J. DAVENPORT say, at Mr. WARDELL's House, in BOSTON, on the *Sabbath-Day* in the Forenoon, in *July* last, "*He "blessed GOD, he had so many come out from among "the unconverted Ministers.*" *Near an Hundred "present.*

And one of the *Grand Jury* declared to his Fellows, that he heard Mr. JAMES DAVENPORT say *last Monday*, "That *the Ministers of the Town of* "BOSTON *knew nothing of* JESUS CHRIST; *and*

" *that they were ſerving the Intereſt of Satan.*" But this wan't ſworn to in Court."

I may add, that ſince the Date of the above *Preſentment*, and the Oaths relative to it, Mr. DAVENPORT has often ſpoken of ALL the Miniſters in Town, as in a *Combination againſt the LORD and his Anointed*, meaning, I ſuppoſe, himſelf; And as though this wan't enough, he has, in his *publick Prayers* and *Preachments*, mention'd the *moſt*, if not *all* of them by *Name*, as *unconverted* Men, and ſolemnly warned People to *ſeparate* from them, and not dare to attend on their *Miniſtry* : And this he did, after having the *Vanity* to go to them all, one by one, to enquire into their *ſpiritual State*: Though I am glad, I am able to declare, that they all, except two or three, were ſo far from entring into Converſation with him upon *that Head*, that they chaſtis'd his *Inſolence*, and ſeverely teſtified againſt ſuch an unheard of Conduct. 'Tis a *Rule* with this *Gentleman*, if a Man won't give *him* an Account of his *Chriſtian Experiences*, to look upon *that alone* as a *dark Sign*, if not a *ſure Evidence*, of his being in a *carnal State*. No Wonder then the *Miniſters* in Town were condemned by him.

But enough has been ſaid, and ſome, perhaps, may think, a great Deal too much, upon the *Uncharitableneſs* of ſome of the *chief Inſtruments* of the *religious Stir* there has been in the *Land*.

I go on to obſerve, that this *ſame Spirit* has been *generally* propagated all over the Country, among the *common People* ; inſomuch, that I ſhall not exceed the *literal* Truth, when I ſay, that there never was a Time, ſince the *Settlement of* NEW-

NEW-ENGLAND, wherein there was so much *bitter* and *rash Judging*; Parents condemning their Children, and Children their Parents †; Husbands their Wives, and Wives their Husbands; Masters their Servants, and Servants their Masters; Ministers

† I shall, as an Illustration of this *Censoriousness*, insert here some Part of a Letter, wrote to me by a Friend, upon his own Knowledge. Says he, "'Tis remarkable, those, who were said to be struck with "Conviction, immediately seem'd to be fill'd with "a censuring and judging Spirit against almost all o-"thers; Children against their Parents, Servants a-"gainst their Masters; declaring them to be in an "unconverted State.----One *Instance* among many "others, I shall mention. There was a young Wo-"man about 15 Years of Age, who fell under this "Conviction, and for about four Hours together "she, in this Manner, exhorted. At first, she began "with her Father, and told him, she could see the "Image of the Devil then in his Face, and that he "was going Post-haste down to Hell; and that all "the Prayers he had ever made in his Family were "nothing but Abomination in the Ears of the Al-"mighty, and that all the Counsels he had ever gi-"ven her, had no better a Tendency than to instruct "her, how she should please the Devil; and that both "he, and his Wife, were no better than the Devil. "Many such Instances there were of Children con-"demning their Parents. And many *old* Persons "also, though, as well as the Parents above, Per-"sons of unblemish'd Characters, a good Professi-"on, sober, and Lovers of Religion, were called, and "by Children too, old Hypocrites, Heirs of eternal "Damnation, going the Road that would lead them "to Hell, &c." I have other Letters by me from whence I could transcribe like Accounts, were it needful.

Miniſters their People, and People their Miniſters. *Cenſoriouſneſs*, to a *high Degree*, is indeed the *conſtant Appendage* of this *religious Commotion*. Wherever it takes Place, the *Subjects* of it, too generally, are *uncharitable* to *Neighbours*, to *Brethren* of the *ſame Community*, to Relatives, to *Miniſters* in an eſpecial Manner; yea, to all the World that are not in *their Way of thinking and ſpeaking*: And what may be worth a Note, the Places where *this Appearance* has been *moſt remarkable*, have commonly been moſt *filled with Uncharitableneſs*, in all the Expreſſions of it.

It would take up too much Room to relate the *hard Speeches*, the *monſtrous Sayings* which have been uttered among us; and this, not in a *ſingle Place* only, but in *moſt Towns* throughout the *Provinces*, where there has been any Thing conſiderable of *this Commotion*: Nay, to ſuch an *abominable Height* have ſome ſuffered their *Uncharitableneſs* to riſe, that they have declared, they would as ſoon have *Communion with the Devil*, as with many, both *Miniſters* and *People*, againſt whom they have yet nothing to ſay, but that they don't *judge* as they do about the *preſent Times*. Some of the moſt valuable Miniſters in the Country, meerly on this Account, have been call'd all the bad Names one can eaſily think of: Nor have even thoſe eſcaped, who, for 20, 30, 40 Years, have ſo cauſed their Light to ſhine before others, as that they have ſeen their good Works, and might have learn't from their good Example to glorify our Father in Heaven.

And as the *Effect* of *this Spirit*, there is a very *great Appearance* of *Contention* and *Strife*, which, if GOD don't mercifully interpoſe, will endanger a Breach

Breach in *all the Churches* in the *Land :* Nay, *ſeparate Meetings* are already begun in *one Place* and *another. Two* have been ſet up in this Town of BOSTON ; another, at NEWBURY ; another, at NEW-LONDON ; another, at NEW-HAVEN ; another at MILFORD ; and *others ſtill* in ſome *other Places :* And there are a Number in CHARLES-TOWN, in DORCHESTER, in MILTON, and *elſewhere*, who han't *Charity* for their own *Paſtors* ſo much as to hear them *preach ;* though they have obtain'd a *univerſal good Character*, not only for their *miniſterial Gifts*, but for being *Examples* to their Flocks, *in Word, in Converſation, in Charity, in Spirit, in Faith, in Purity :* Nay, I verily believe, there is not SO MUCH AS ONE MINISTER IN THE WHOLE LAND, but the Minds of many are ſo *prejudiced* againſt them, on one Account, or another, as that their Power to do good is hereby greatly leſſened.

The Things I have here mentioned are no *Secrets* : They are notorious, and muſt be evident to all who have *Eyes to ſee*, and *Ears to hear* : And ſo far will the *more zealous* among our *new Converts* be from diſowning them, that they will rather *glory* in having it ſaid, that they have *come out* from *unconverted Miniſters and Churches* ; imagining, they have herein complied with the *Command of GOD*, which ſays, *Come out from among them, and be ye ſeparate ; and ye ſhall be my People, and I will be your GOD.*

Some may, if they pleaſe, call *this Spirit of Cenſoriouſneſs*, operating in *Clamour*, and *Strife*, and *Schiſm*, an *accidental Effect* only of the Revival of a *good Work ;* but from what has been ſaid, deſcriptive of the *Temper* and *Conduct* of the *main Inſtruments*

Inſtruments in beginning, and carrying on *this Work*, it appears with a *Meridian* Luſtre, that it is no other than their *Spirit*, wherein it was bad, propagated to others. And *ſuch Effects* may always be expected from *ſuch Cauſes*; They are no other than their *natural* and *genuine* Produce: And 'tis, to me, one of the ſtrangeſt Things, that any ſhould be at a Loſs to determine otherwiſe.

But let theſe Effects be produced how they will, they are certainly very pernicious ones; and muſt be accounted ſo by all, who make an Eſtimate of them from the *Scripture*. Our SAVIOUR is not more expreſs in cautioning againſt any Vice whatever, than this of *uncharitable Judging*. JUDGE NOT, is his peremptory Prohibition;† and weighty is the Argument with which he backs it; viz, *That if we judge, we ſhall be judged.* Men will *judge* us, who are ſeldom wanting in this Kind of Retribution, but diſpos'd rather to give full Meaſure, preſſed down and running over. But what is much worſe, GOD will *judge us*. And don't we need his Pity and Mercy? Shan't we otherwiſe be caſt in the Judgment? And can we expect any other, while we are hard and ſevere in our Treatment of our Brother, and ready, without due Allowances, to condemn him? And very ſolemn is that *Challenge*, the *Apoſtle* makes to all who are given to *raſh Cenſure*, * *Who art thou that judgeſt another Man's Servant*? Our *Brother*, we judge, is GOD's Servant; not *our's*. While therefore we call him to the Bar of our Judgment, we invade GOD's Prerogative, exerciſe an unjuſt Juriſdiction over

† Mat. 7. 1. * Rom. 14. 4.

his

his *Servant* ; a Power we have no Right, nor Buſineſs to uſe. *Who art thou that judgeſt another Man's Servant* ? What Pretence haſt thou to do thus ? Who made thee a Judge ? Who gave thee this Power over *another Man's Servant* ? He *ſtandeth or falleth to his own Maſter*. He only can acquit or condemn him ; the Right of thus judging is his, and belongeth not to another. Thou art therefore *inexcuſable, O Man whoever thou art, that judgeſt thy Neighbour* ; for herein thou takeſt that upon thee, which thou haſt no Claim to ; herein thou ſetteſt thy ſelf up, as it were, in the Room of the Almighty, and art guilty of the Arrogance of acting as tho' thou waſt in his Stead.

I know, in ſome Caſes, it may admit of Diſpute, what is *uncharitable Judging* : And ſo it may, what is *Intemperance*, or *Injuſtice*, or *Oppreſſion*, and the like. But this does not argue, but that in other *Inſtances*, the Intemperance or Injuſtice may be ſo evident, as to leave no Room for Debate upon the Matter. And this is the Caſe with Reſpect to the *Judging* that now prevails. If there is any ſuch Vice, it now takes Place : Nor can it eaſily be imagin'd, wherein Men could be more *groſly* guilty of it. This *Prohibition* of our SAVIOUR was never, I believe, more outragiouſly trampled upon, than it now *commonly* is by *Multitudes* of thoſe, who call themſelves good Chriſtians. In Reſpect of many, 'tis as plain, they live in the Breach of this Law of GOD, as that any do in the Breach of the Law of *Temperance* or *Righteouſneſs*. And it ought to be conſidered with all Seriouſneſs, that *uncharitable, cenſorious Judging* is a Sin as well as *Intemperance* or *Injuſtice* ; and, perhaps, as bad a Sin, if not a worſe : And it ought not

not therefore to be excuſed. The ſame *Law-giver* and *Judge* who has ſaid, thou ſhalt not *ſteal*, or *get drunk*, has alſo ſaid, thou ſhalt not *judge*; and the Law is guarded with the like *Sanction* of *Death* and *Hell*. 'Tis' therefore dangerous to Men's Souls, to ſpeak of this *miſchievous Vice* as a *humane Frailty only*, a *meer Imprudence*, that will well enough conſiſt with a *Work of GOD* in their Hearts. 'Tis true, *good Men* may be betrayed into *this Sin*; and ſo they may into *Drunkenneſs*, or *Injuſtice*; but if they allow themſelves in it, if they live in the habitual Practice of it, it will *as certainly damn them* as if they liv'd in the Practice of any other Sin. And they ought to be told the *plain Truth*. I am ſure, the great St. PAUL plainly tells the *Corinthians*, when there appear'd the Want of *Charity* among them, that nothing elſe, while they were deſtitute of this, would avail to their Salvation. He does not tax them with *Imprudence only*, but ſolemnly aſſures them, in the Name of the great GOD of Heaven, that all their other Attainments were nothing, that no *Work of GOD* could be wrought in their Hearts, if they were *without Charity*; that Charity, of which he has given a large and beautiful Deſcription, in the 13th *Chapter* of his *firſt Epiſtle* to them. And I leave it with the *Conſcience* of every Man acquainted with the *State of Things at this Day*, whether *this Charity*, the *genuine Effects* of which, the *Apoſtle* has here enumerated, is not as *notoriouſly* wanting among us, as it can be ſuppos'd to have been among the *Corinthians*.

And is there any one Thing, in all the *Revelations* of GOD, that is more *particularly* and *ſolemnly* cautioned againſt, than this *Uncharitableneſs*, diſcovering it ſelf in *Strife*, *Sedition and Schiſm*? Are

Are not these Effects of an *uncharitable Spirit* reckon'd up among the *Fruits of the Flesh* †? And are not such as do these Things expresly, and as it were by Name, *excluded the Kingdom of* GOD*? Is it not peremptorily declar'd, that if we have *bitter Envying and Strife, this Wisdom descendeth not from above; but is earthly, sensual, devilish* §? How earnest, and frequently repeated are the Calls in Scripture, *To put away all Bitterness, and Wrath, and Clamour, and Evil-speaking* ‡! How importunately are Christians besought to *be kind one to another, forgiving one another; to live in Love, with all Lowliness and Meekness, with Long-suffering and Forbearance; endeavouring to keep the Unity of the Spirit in the Bond of Peace* ††! And are not all the Arguments made Use of to enforce these Intreaties, that can be fetch'd either from *Earth*, or *Heaven*, or *Hell*?

And what is worthy of particular Notice, *this Law of Charity* is the Law of *Christianity* by Way of *Eminence*. *This is* MY COMMANDMENT (says our SAVIOUR) * *that ye love one another, as I have loved you.* And again †, *A* NEW COMMANDMENT *give I unto you, that ye love one another: As I have loved you, that ye also love one another.* And 'tis by *this*, in a *distinguishing* Manner, that Men are to be *known to be Christians.* Says our SAVIOUR §, *By this shall all Men know that ye are my Disciples, if ye have Love one to another.* Nay, if Men do not *love one another*, neither do they *love GOD.* The *Apostle* is expres in this. ‡ *If a Man say, I love GOD,*

† Gal. 5. 19, 20. * V. 21. § James 3. 14, 15. ‡ Eph. 4. 31. †† Eph. 4. 2, 3. 5. 32. * John 15. 12. † Chapt. 13. 34. § John 15. 35. ‡ 1 John 4. 20.

and

and hateth his Brother, he is a Liar: For he that loveth not his Brother, whom he hath ſeen, how can he love GOD whom he hath not ſeen? Yea, †† *In this are the Children of GOD manifeſt, and the Children of the Devil: Whoſoever doth not Righteouſneſs is not of GOD; neither he that loveth not his Brother.*

And ſhall it be thought, after all this, a Matter of ſlight Conſideration, whether Men, profeſſing themſelves Chriſtians, dwell together in Love and Peace? And if they are hard and cruel in their Cenſures and Reproaches of one another, and fall into Strife, and carry it to ſuch a Height that they can't have Communion with one another, ſhall this be made *ſo little* of, that they may notwithſtanding be *remarkably good Chriſtians*?

There may, 'tis true, be an *Appearance* of Religion, even in the *groſſeſt Uncharitableneſs*; and Men may pretend a *Zeal for GOD*, while they are trampling upon the *Chriſtian Law of Love*: But their *Zeal*, in this Caſe, is not a *Fire kindled at GOD's Altar*; nor will it atone for their Guilt. If they are *cenſorious* and *uncharitable*, and *habitually* ſo, be their *Pretences* what they will, and their *Profeſſions* ever ſo *pompous* and *glorious*, they are *nothing* in Point of that *Chriſtianity*, which will ſerve them at the great and laſt Day.

I cannot better cloſe this Head than in thoſe obſervable Words of the Apoſtle PAUL,* *Now I beſeech you, Brethren, mark them which cauſe Diviſions and Offences, contrary to the Doctrine which ye have learned; and avoid them. For they that are ſuch, ſerve not our LORD JESUS CHRIST; but*

†† 1 *John* 3. 10. * *Rom.* 16. 17, 18.

their

their own Belly : *And by good Words, and fair Speeches, deceive the Hearts of the Simple* : Which are gloſſed upon, by the *Continuators* of Mr. HENRY's *Expoſitions*, in a Manner well worth our Notice in theſe Times. " Thoſe, ſay they, who " introduce and propagate dividing and offending " Notions, which are moſt erroneous, or juſtly " ſuſpected; who, out of Pride, Ambition, Af- " fectation of Novelty, or the like, cauſeleſly ſe- " parate from their Brethren, and by perverſe " Diſputes, Cenſures and evil Surmiſings, alienate " the Affections of Chriſtians from one another ; " ----theſe cauſe *Diviſions and Offences*, contrary to, " or different from, the *Doctrines which they have* " *learn'd.* Now, *Mark thoſe that thus cauſe Divi-* " *ſions* ; obſerve them, the Method they take, " the End they drive at. There is Need of a " piercing, watchful Eye to diſcern the Danger " we are in from ſuch People : For commonly " the Pretences are plauſible, when the Projects " are very pernicious. Do not look only at the " *Diviſions* and *Offences* ; but run up theſe " Streams to the Fountain, and *mark thoſe that* " *cauſe them* ; and eſpecially *that* in them which " doth cauſe theſe Diviſions and Offences ; thoſe " Luſts on each Side, from whence come theſe " Wars and Fightings. *And avoid them.* Shun all " unneceſſary Communion, and Communication " with them, leſt you be leavened and infected by " them. Do not ſtrike in with any dividing Inter- " eſts, nor embrace any of thoſe Principles or " Practices, which are deſtructive to Chriſtian Love " and Charity, or to the Truth which is accord- " ing to Godlineſs.-----*Such ſerve not our LORD* " *JESUS CHRIST.* They do not aim at his " Glory, promote his Intereſt, or do his Will, " what ever they pretend. *But they ſerve their*

" *own Belly.* i. e. Their carnal, ſenſual, ſecular " Intereſts. 'Tis ſome baſe Luſt or other they " are pleaſing; Pride, Ambition, Coveteouſneſs, " Laſciviouſneſs: Theſe are the Deſigns they are " really carrying on. And what is the Method " they take to compaſs their Deſigns? *By good* " *Words and fair Speeches, they deceive the Hearts* " *of the Simple.* Their Words and Speeches " have a Shew of Holineſs and Zeal for GOD. " Thus by *good Words* and *fair Speeches* the *Ser-* " *pent* beguiled EVE. We have great Need there- " fore to keep our Hearts with all Diligence; " eſpecially, when *ſeducing Spirits* are abroad."

Another Thing, I can't but think of danger-ous Tendency, is, *that* Regard to *Impulſes* and *Impreſſions*, which has prevail'd among too many; their *Aptneſs* to take the *Motion of their own Minds* for ſomething *divinely extraordinary*, or to put *thoſe Conſtructions* upon *common Occurrences*, which there is no Ground for but in their *own Imaginations*. Mr. WHITEFIELD had evidently a *Turn of Mind* too much diſpoſing him this Way. This appears in him all along from his being a *Lad*, according to the *Account* he has given the World of him-ſelf. One of the *firſt* Things he thought wor-thy of *publick Notice* is, † " That his *Mother* " was us'd to ſay, even when he was an *Infant*, " that ſhe expected more Comfort from him than " any other of her Children." And adds upon it, " This, with the Circumſtance of my being " BORN IN AN INN, has often been of Service to " me, in exciting me to make Good my *Mother's* " *Expectations*, and to follow the Example of my " dear SAVIOUR, who was BORN in a Manger, be-

† *Account of his Life*, Page 1.

longing

" longing to an INN." He obſerves, when at BRISTOL, tho' in an *unconverted* State at that Time,* " That GOD gave him *great Foretaſts* of his " Love, and fill'd him with ſuch *unſpeakable Rap-* " *tures* in St. JOHN's *Church*, that he was carried " out *beyond himſelf* ;----But in the midſt of theſe " *Illuminations* (he adds) ſomething SECRETLY WHIS- " PERED, this would not laſt." In the next Page, he has this Remark, " One Morning, as I was " reading a PLAY to my Siſter, *ſaid I, I believe* " *GOD intends ſome Thing for me*, which we knew " not of. As I have been diligent in Buſineſs, I " believe, many would have me for an *Appren-* " *tice* ; but every Way ſeems to be barred up, " ſo that *GOD, I think, will provide for me ſome* " *Way or other*. How I came to ſay theſe Words, " I know not.---- GOD AFTERWARDS SHEWED ME " THEY CAME FROM HIM." A more obſervable Note we have a little onwards,‡ " As I was go- " ing one Night on an *Errand* for my *Mother*, an " UNACCOUNTABLE, BUT VERY STRONG IMPRESSION " WAS MADE UPON MY HEART, THAT I SHOULD PREACH " AND PRINT QUICKLY.----When I came Home, I " innocently told my *Mother* what had befallen " me.----But ſhe (like JOSEPH's *Parents*, when *he* " *told them his Dream*) turning ſhort upon me, " cried out, *What does the Boy mean ? Prithee,* " *hold thy Tongue*, or ſomething to that Purpoſe. " SINCE GOD HAS SHOWN HER FROM WHOM THESE " IMPRESSIONS CAME." A ſtill more ſurpriſing (and, as I think, very *ſinful*) Account, we have in the 29th Page, in theſe Words, " One Day " perceiving an *uncommon Drought*, and a *noiſome* " *Clammineſs* in my Mouth, and uſing Things to " allay my *Thirſt*, but in vain; IT WAS SUGGESTED

* P. 7. ‡ P. 11.

" TO ME, that, when JESUS CHRIST CRIED OUT, " I THIRST, his Sufferings were near over.----Up- " on this, I threw my self upon the Bed, CRYING " OUT, I THIRST, I THIRST. Soon after I perceiv- " ed my Load to go off ; a *Spirit of Mourning* " was taken from me, and I knew what it was " *truly to rejoice in the LORD.* At *first*, after " this, I could not avoid *singing Psalms* wherever " I was ; but my *Joy* gradually became more " *settled*, and, bleſſed be GOD, has abode, and " increaſed in my Soul, ſaving a few caſual In- " termiſſions, ever ſince." There are *numerous* other Inſtances of this *Turn of Mind*, both in this *Hiſtory of his Life*, and *all his Journals*. I ſhall turn to only one or two more. The firſt is that, where, having made Mention of BURKETT's and HENRY's *Expoſitions*, he goes on,* " Many Months " have I kneeled to ſtudy and pray over theſe " Books, as tho' I had been ſitting at my *Maſ-* " *ter's Feet.* The HOLY SPIRIT, from Time to " Time, has let me into the *Knowledge of divine* " *Things* ; and I HAVE BEEN DIRECTED, by watch- " ing and reading the Scriptures, in this Manner, " EVEN IN THE MINUTEST CIRCUMSTANCES, as plain- " ly as the JEWS, who conſulted the URIM and " THUMMIM at the HIGH-PRIEST's BREAST." The *other* we have in the next Page, " At my firſt " coming to GLOUCESTER, being us'd to viſit the " *Priſoners* at OXFORD, I prayed moſt earneſtly, " that GOD would open a Door for me to viſit " the *Priſoners* here alſo. ------ Quickly after, I " DREAM'D, that *one of the Priſoners came to be in-* " *ſtructed by me.*---The DREAM WAS IMPRESSED MUCH " UPON MY HEART.----In the Morning, I went to " the Door of the *County-Goal*, I knocked, no

* P. 34.

" Body

" Body came to open it ; I THOUGHT THE HOUR
" WAS NOT YET COME. I waited ſtill upon GOD
" in Prayer ; and in SOME MONTHS, came a Let-
" ter from a Friend at OXFORD, deſiring me to
" go to one PABWORTH, who had broken out of
" OXFORD-*Goal*, and was retaken at GLOUCESTER.
" ----As ſoon as I had read this Letter, it was
" SUGGESTED to me that my Prayer was now anſ-
" wered. Immediately, I went to the *Perſon*, AS-
" SUREDLY GATHERING THAT THE LORD CALLED ME
" THITHER."

I have not tranſcrib'd the above *Paſſages* from Mr. W----D with a View to reflect Diſgrace upon him ; but becauſe I really believe, the *Spirit* diſcovered in them (as well as in an hundred others of the like Import, in his *Writings* ; more eſpecially, *his Life* and *Journals*) has been of great Diſſervice in propagating the like *fanciful Diſpoſition* to others. I have all along encourag'd a Hope of this *Gentleman* as a *real Chriſtian* : And he has certainly been *zealous* and *active* beyond moſt of his *Brethren*. But has he not, thro' the *Inexperience* of *Youth*, and an *Intemperature* of *Zeal*, been betray'd into ſuch Things as cannot but be condemned ? I always had, I confeſs, a bad Opinion of his Conduct in many Articles ; as judging it led, in the natural Tendency of Things, to produce Miſchief. And, in particular, I was always afraid, leſt People, from him, ſhould learn to give Heed to *Impulſes* and *Impreſſions*, and by Degrees come to *Revelations*, and other *Extraordinaries*, in this Kind. His ſo frequently *writing* after ſuch a Manner, as to lead People to think, he imagined he was under the *immediate*, *extraordinary* Guidance of the HOLY GHOST, in almoſt

all that he *said or did*,‡ never appear'd to me in the same Light it did to some others: Nor do I think his *Preaching* about *inward Feelings* was so guarded as it ought to have been. I doubt not, the SPIRIT *may be felt*, i. e. Christians may have an *inward real Perception* of those Things which are the *Effects* of the *SPIRIT's Influence*; but this quite differs from an *immediate Feeling of the SPIRIT himself*, which, if I mistake not, is the Thing always meant by this Gentleman: And while he insisted upon *this Kind of Feeling*, he totally neglected giving People warning of the Danger of a *deluded*, or *over-heated Imagination*; which I could not but wonder at, considering how many, in all Ages, have impos'd upon themselves, thinking they *felt* the *Divine SPIRIT* acting in them, when it was apparent to every one else, that it neither was, nor could be any other than the *Motions* of their own *Fancies*, or the *Suggestions* of *Satan*; and herefrom my Fears, from the first, rose high, as to the unhappy Influence of this Conduct upon many Sorts of Persons: Nor are the extraordinary Pretences to the *Spirit* in *Revelations*, *Impressions*, and the like, which have been common at this Day, any Thing beyond what might have been expected.

But besides this *Gentleman*, others have paid an undue Regard to *Impulses* and *Impressions*, and given

‡ He speaks all along in his *Journals*, and *Life*, in the Language of the inspir'd *Writers*; and as tho' he design'd to lead his Readers into an Opinion of him as under the *extraordinary* Influence of the HOLY GHOST, in his whole Conduct. This is so obvious, that it must have been taken Notice of by all, who have read them, however cursorily.

given too much Heed to the *Fancy* of their being, in an *immediate* and *extraordinary Manner*, guided and assisted by the HOLY SPIRIT. The Rev. Messieurs BARBER † and DAVENPORT claim Precedence of all others.

I have received a particular Account of these *Gentlemen*, upon the Head we are considering, from an able and faithful Friend, which I shall gratify the Publick with. It is as follows; " ---- " With Regard to Messieurs BARBER and DA- " VENPORT ;---- When Mr. WHITEFIELD's Fame, " and the wondrous Successes of his Preach- " ing in ENGLAND, first reach'd us, they receiv'd " him in their Minds as an *Angel of GOD*, " and thought surely the Time was at the Door, " when the Glory of the LORD should fill the " whole World, and the People be turn'd to him " as one Man ; not doubting but that Mr. " WHITEFIELD was a chosen eminent Instrument in " *this Work*. When he first came to NEW-YORK, " you know he was receiv'd and admir'd, and " what a mighty Influence he had upon the *Pas-* " *sions* of his Hearers. These *Gentlemen* hearing " of these Things, were abundantly confirmed in " this Thought, that *vital Religion* was beginning " to have a *glorious Revival*, and *astonishing Spread* " thro' the whole Land ; and that Mr. W----D, " whom they esteemed a wonderfully *holy Man*, " would be an *eminent Promoter* thereof. Here- " upon they apply'd themselves, in an extraor-

† This Mr. BARBER went with Mr. W------D to GEORGIA ; and is now at the ORPHAN-HOUSE, and has (as I have lately heard) the chief Care of *instructing* and *bringing* up the *Children* there.

" dinary Manner, to seek of GOD the *Out-pour-*
" *ing of his Spirit* upon the *Land*, to bring for-
" ward the expected happy Day ; and particu-
" larly, that he would please more fully to *in-*
" *struct* them, what he was about to do, and give
" them a *great Share of his Spirit*, and improve
" them as *eminent Instruments* in promoting *this*
" *glorious Work*, in the *Expectation* and *Hope* of
" which, their Minds were now *swallowed up*.

" After some Time of *waiting* and *seeking* in this
" Manner, and frequently *communicating their*
" *Thoughts to each other*, and *mutually Strengthen-*
" *ing* and *confirming one the other* in these Expec-
" tations, those Words, in Habak. 2. 3. *The*
" *Vision is yet for an appointed Time, but at the*
" *End it shall speak, and not lie : Though it tarry,*
" *wait for it, because it will surely come, it will not*
" *tarry* : These Words, I say, were IMPRESSED
" with uncommon Strength upon Mr. BARBER's
" Mind, and possest his Imagination and Tho'ts
" for some Time. By this he understood in ge-
" neral, that the SPIRIT confirmed his former
" Thoughts of GOD's being about to effect a
" *wonderful Revival of Religion*, and directed him
" to *wait* for further Discoveries of that Matter,
" which should, in due Time, be made him. This
" render'd him much more engaged in *seeking*
" and *expecting* some *extraordinary* Discoveries,
" than he was before ; and very earnest to know
" the *Vision* : And this, being by him communi-
" cated to Mr. D----T, had the same Influence on
" him.

" A short Time after this, Mr. BARBER, having
" been up late one Saturday Night, and some-
" time retir'd the next Morning, in *deep Medita-*

" *tion*

" *tion* on these Things, in earnest *Prayers* for, " and *strong Desires* and *great Expectations* of some " further Discoveries of this Matter, he at length " quitted his Retirement to attend the *Morning* " Devotion of the Family ; as Part of which, " he read the 102 Psalm, in the 13th Verse of " which are these Words, *Thou shalt arise, and* " *have Mercy upon Zion : For the Time to favour* " *her ; yea, the set Time is come*: At the read- " ing of which, it was POWERFULLY IMPRESSED " UPON HIS MIND, that *that* was the *opening* and " *speaking forth of the Vision.* And by these Words, " he suppos'd he had received *certain Intelligence* " from him, who has *reserved the Times and Sea-* " *sons before appointed, in his own Hands,* that the " *Time*, the *set Time*, for the *glorious Coming* of " the *Kingdom of Grace* was *now fulfilled* : The " *Sense* of which, and other concurring Thoughts " so over-poured his *animal* Frame, that he *sunk* " *down* in his Chair, and remained for some Time " but just alive. At length recovering, though " remaining exceeding faint and weak, he went " out and attended the publick Service of the " Sabbath.

" After this, he spent about a Week, as I re- " member, in going from *House* to *House* through " all his *Parish*, declaring unto *all*, both great and " *small*, what *Discoveries* GOD had made to him " of what he was about to do, and how he *faint-* " *ed* at the *beholding of the Vision* (which he com- " par'd, as to *his People*, so afterwards to *others*, " in other Places, to EZEKIEL's and DANIEL's *Faint-* " *ing*, and being *weakened* and *astonished* at be- " holding some of the *Manifestations* of the *Glory* " and *terrible Majesty* of the LORD) and solemn- " ly warning and exhorting them to *repent*, for

" that

" that the *Kingdom of Heaven was at Hand*: And " this he did as one *extraordinarily inſtructed* and " *commiſſioned* for that Purpoſe. And from this " *Time* he openly declar'd, that he had an *ex-* " *traordinary Call* and *Miſſion* to go, and publiſh " abroad what GOD had reveal'd to him, con- " cerning the *wonderful Revival of Religion*, which " was now to begin; and to warn and call Peo- " ple to *Repentance* under the *immediate Direction* " of the HOLY GHOST. Whether he founded his " *Call* upon the above mentioned Texts alone, " or on ſome others with them I know not.

" After this, he left the OYSTER-PONDS, (the " Place where he had been Preaching) and went " forth to publiſh and preach the ſame Things " unto others; and came firſt to SOUTHOLD, where " he found Mr. D----T fully in his Sentiments as " to theſe Things, abſolutely believing that the " *LORD had ſpoken to him*; which he might be " the rather diſpos'd to do, as he had *himſelf*, " much about the ſame Time, STRONG IMPRESSI- " ONS, and, as he believed, PARTICULAR INTIMA- " TIONS FROM THE HOLY GHOST, of the *ſame Things*, " in thoſe Words of the 115 Pſalm, the 12th, " 13th, 14th Verſes, *The LORD hath been mind-* " *ful of us, he will bleſs us; he will bleſs the* " *Houſe of* Iſrael; *he will bleſs the Houſe of* " Aaron; *he will bleſs them that fear the LORD,* " *both ſmall and great. He ſhall increaſe you more* " *and more, you and your Children.*

Accordingly, Mr. DAVENPORT call'd an *Aſſem-* " *bly* of the People, in which Mr. BARBER declar- " ed the ſame Things, which he had done before " at the OYSTER-PONDS; and exhorted them in " like Manner. From thence he went forward through

" through all the *Pariſhes* of that Town, ſaying,
" for Subſtance, every where the ſame Things.

" N. B. When he went from the OYSTER-PONDS
" upon this Buſineſs, as he counted his *Miſſion*
" ſomewhat like that of our LORD's *Diſciples*,
" who were ſent forth before him into every
" City, whither he himſelf would come, ſo he
" ſuppos'd himſelf oblig'd to follow the *Directions*
" given them on that Occaſion; and accord-
" ingly, took *no Money with him*, neither *Change of*
" *Apparel*, nor *Shoes*, but was ſhod with *Boots*: And
" as he paſt along through the ſeveral *Pariſhes* of
" SOUTHOLD, he publickly declar'd, that he *had*
" *laid aſide all Study* and *Fore-thought* of what he
" ſhould deliver in his *publick Speeches* to the
" People, (ſome who heard him thought ſo) and
" depended wholly on the IMMEDIATE DIRECTION
" OF THE HOLY GHOST, and that 'twas *given him*
" *in that Hour*, from Time to Time, *what he ſhould*
" *ſpeak*: Alſo, that he knew nothing *where he*
" *was to go next* beforehand; but was IMMEDI-
" ATELY INSTRUCTED as to that by the SPIRIT,
" from Day to Day. From this Time likewiſe,
" he took it upon him to *judge* and *determine* the
" *ſpiritual State* of People with great Aſſurance;
" in all which Things Mr. DAVENPORT concerted
" with him, and has ever ſince, in a great Mea-
" ſure, profeſſed and acted accordingly.

" From the *Weſt-End* of SOUTHOLD, Mr. BAR-
" BER's *Spirit* led him to an obſcure Place about
" *twenty* Miles forward, call'd the OLDMANS;
" where, at his Coming, he call'd the People to-
" gether, and ſpake to them the *ſame Things* he
" had all along declar'd. Here he abode ſome
Months,

" Months, refuſing for a long Time to preach to " them any more, though often deſir'd, as I was " inform'd about that Time : Neither could he " be perſwaded to remove thence, or return to " OYSTER-PONDS, though much importun'd there- " to by ſome of his beſt Friends, who went from " thence for that Purpoſe ; but led an inactive " idle Life, 'till he was grown very *fat* and *rag-* " *ged* ; alledging in his Juſtification, that he had " received NO DIRECTION FROM THE SPIRIT TO RE- " MOVE THENCE, and muſt remain *ſtationed* there, " ſo long as the *Cloud abode upon the Tabernacle.* " At length, after ſome Excurſions, he return'd " to OYSTER-PONDS, and from thence, over a " while, went to RHODE-ISLAND to ſee Mr. W---D, " and join'd himſelf to him."

Before I go on with my *Friend's Narration*, I would juſt remark, that this *Gentleman* brought *this ſame Spirit* along with him to RHODE-ISLAND. Mr. WHITEFIELD relates, † " that he told him, " he came to RHODE-ISLAND, under a full Con- " viction, that he ſhould ſee him there, and had " been waiting for him eight Days ; for he ſaid, " theſe Words were MIGHTILY IMPRESSED ON HIS " HEART, *Is not* AARON *the* Levite *thy Brother ?* " *I know he can* SPEAK WELL ; *and alſo, behold, he* " *cometh forth to meet thee, and when he ſeeth thee,* " *he will be glad in his Heart : And I will be with* " *thy Mouth, and with his Mouth, and will teach* " *you what ye ſhall do.*" But what is more wor- thy of Notice is the *Letter* he ſent to Mr. WHITEFIELD, which concludes with this unheard of Paragraph.* " I ſhall omit writing any Thing,

† See his *Journal* at NEW-ENGLAND, Page 42.
* Ibid. *Journal*, Page 41.

" and

" and only hereby present my hearty Love ; " and let you know, that I am now *waiting* " *at the Post of your Door for Admission.* Tho' " I AM UNWORTHY, MY LORD IS WORTHY, " IN WHOSE NAME, I TRUST, I COME." How Mr. WHITEFIELD could think so well of *this Part* of the *Letter*, as to publish it to the World, I am at a Loss to conceive. It appears to me to be an Act *of downright gross Idolatry.* He makes Use of the GREAT SAVIOUR as a *Medium* of *Approach* to a frail mortal Man. I trust Mr. W----D did not see it in this Light ; but it's the *genuine Construction* of the Thing : And I wish it may be blotted out of every one of these *Journals*, as not fit to be seen among Christians. I now proceed,

" From the Time of Mr. B----R's passing thro' " SOUTHOLD, in the Manner above-mentioned, " which was, as I remember, in *March* 1740, " Mr. D----T betook himself to much the same " Method of addressing and exhorting his People, " with incredible Zeal and Earnestness, persuaded " as he was, that the SPIRIT HAD REVEALED TO " HIM, that the *Kingdom of GOD* was NOW coming " among them with Power, and that he had an " EXTRAORDINARY CALL to labour in the Advance- " ment thereof.

" Particularly, at a *Meeting* of many of his Peo- " ple, at his Lodgings, he continued his Speech " to them for almost *twenty four Hours* together, " 'till he was *quite wild*, and so spent and over- " come, that he did not recover his *Strength* and " *Calmness of Thought* and *Passions*, 'till after some " Days Confinement to his Chamber ; all which, " was, with him, the pure Effect of the *mighty* " *Energy of the Spirit* upon his Mind.

" At

" At this Time alſo, he began to make an o-
" pen Difference between his *Communicants*,
" ſuch as he judged *converted* and *others* ; call-
" ing the one BROTHER, the other NEIGHBOUR,
" both in ſpeaking to them, and of them : Which,
" at length, proceeded ſo far, that he *publickly*
" *forbid the* NEIGHBOURS *to partake of the Sacrament*,
" ſome of whom were accounted as *ſubſtantial* and
" *valuable* Chriſtians as any among them. By this
" *new* and *ſtrange* Method of Conduct, uſhur'd in
" as it was, the People's Minds were preſently
" thrown into mighty Tumults. Some believed
" this *Gentleman's Fancies* to be REVELATIONS OF
" THE SPIRIT ; and his *Words*, ORACLES : But
" the moſt Part were aſtoniſhed and confounded
" in their Thoughts. Many were ſoon thrown
" into a *tumultuous Concern* and *Terror*, and Num-
" bers over a little while pronounced Converts.

" I muſt acquaint you with one Thing more,
" worthy of Notice, which happened the Sum-
" mer following. There was a poor Woman liv-
" ing in the next *Pariſh* to Mr. DAVENPORT's,
" counted religious, who had been *totally diſtract-*
" *ed* of a long Time, and *dumb* for a Seaſon. Mr.
" DAVENPORT, poſſeſt with a Notion, that he
" could *pray her* into her right Mind, and to the
" Uſe of *her Tongue*, though the *Philiſtines* could
" afford her no Relief, ſpent a Day of *Faſting*
" and *Prayer* for that Purpoſe, with a Number
" of his admiring Brethren. At this Meeting (I
" think it was) he ſet a *certain Day*, by which
" Time, if not before, he was *aſſured*, ſhe would
" be delivered, and *recover her Speech*. On that
" very Day, the Woman died, without having
" ſpoken a Word, or diſcovering any Signs
" of being in her right Mind. When this was

" objected

" objected to him, he said, his *Faith* was *verifi-*
" *ed*, and *Prayers answered*, in the Event; for
" that she was delivered that very Day by being
" received to Heaven.

" I was my self at SOUTHOLD sundry Days, a-
" bout six Weeks after the first beginning of
" these Things; and *then* and *there* received the
" *Substance* of this Account, so far as it relates to
" Things transacted before my being there, *partly*
" from Mr. D----T's *own Mouth*, and partly from a
" Gentleman of his *Parish* of undoubted Credit, who
" had the greatest Advantages to know these
" Things, perhaps, of any Man in the Place; Mr.
" D----T then *lodging* at his House. And all the
" other Parts of it have been so credibly related
" to me, and *so often confirmed*, that I know no
" Reason to doubt their Truth.

" When Mr. D---T came to SAY-BROOK, which
" was the latter Part of *August*, 1741, he had
" raised Expectations of making many *Converts*
" there. I had heard, sundry Times, before he
" came from the ISLAND, of his Design to come
" to this Place, and that he had expresst a strong
" *Belief*, that the *LORD had much People to be ga-*
" *thered out of* SAY-BROOK. And while he was at
" LYME, where he tarried some Time, I heard
" frequently of his expressing an Expectation of
" doing Wonders here. Some of his *Disciples*,
" and *intimate Friends*, and of the *Chief* of *that*
" *Way*, his *own Parishoners*, who came over to
" this Town, from him, when at LYME, told
" some of the People, that the LORD HAD RE-
" MARKABLY SIGNIFIED TO MR. DAVENPORT, that
" he had a GREAT WORK to do at SAY-BROOK;
" and that some of the BRETHREN had *had* the
" like

" like INTIMATION, and that *they themſelves* were " FULL OF THIS FAITH : And *this* ſeems to have " been the *general Expectation* of his *Adherents* ſo " far as I can learn."

" I ſuppoſe, while his *Imagination* was fired " with the Proſpect of doing Wonders here, he " either read, or happened to recollect in his " Mind, the *Story of* JERICHO, whereupon it oc- " cur'd to his Thoughts, that the *Conqueſt* he ex- " pected to make of SAY-BROOK, was well repre- " ſented thereby: Upon which, his *Imagination* " took the Hint, and painted out a moſt pleaſing " Compariſon, which raiſed his Paſſions, gladdened " his Heart, inflam'd his Zeal, and increas'd his " Confidence of Succeſs, and ſo beguil'd him into " a *fond Belief*, that the SPIRIT OF GOD HAD RE- " VEALED AND CONFIRMED to him what WONDERFUL " THINGS were to be done, in *this Place*, by *his* " *Hands*, before *hidden under the Diſguiſe* of that " Piece of *Scripture* Hiſtory.

" My Reaſon for this Suppoſition is, the *Man-* " *ner* of his ſpeaking of *this People*, and *himſelf*, " when here, both in his *Praying* and *Preaching*. " JERICHO, according to his Repreſentation of the " *myſtical* Senſe of that Piece of Hiſtory, is SAY- " BROOK; the *Walls of it*, the *People's Oppoſition* to " his Spirit, or according to his Senſe of the Mat- " ter, to the SPIRIT OF GOD; The KING OF JERICHO, " is the MINISTER of the Place ; the *Prieſt's* " *compaſſing the Walls*, and *ſounding Rams-Horns*, " is his *compaſſing the Town about*, and *preaching* " *the Word* here ; the *ſeven Days* that they " *compaſſed the Walls*, before they *fell*, ſigni- " fies a *ſet Time* for the *People's falling from their* " *Oppoſition* to his Ways, to GOD and *Religion*, according

" according to him; and that, at *that Time*, the " *King*, the *Minister* should be *slain*, and the *Peo-* " *ple* made *willing Captives* to him. This *set Time*, " he had a great Mind should not exceed the Li- " mits of *seven Days*, and expresst himself *publick-* " *ly*, some of the *first Days* of his being here, as " *strongly expecting* that, in *that Time*, they should " be brought over; though so far as I can " learn, he was so cautious as never to declare " *positively*, that this would be effected within the " Compass of the *seven Days*. However, he had " the Mortification to tarry *his Days*, and was " obliged, at last, to leave the *Walls standing* " more firmly than when he came to demolish " them."

" Some of the *last Days* of this *Gentleman*'s be- " ing in this Place, he declar'd that the SPIRIT " HAD NOT TOLD HIM, when the Work should be " accomplished, but only that it should be in the " APPOINTED TIME; and that he was *assured*, it " would be, when the SET TIME was come, which, " whether it would be, *this Year* or *next*, he knew " not.

" Mr. D----T came to this Town on *Tuesday*. " On *Thursday*, or *Friday*, of the same Week, " Capt. JOHN LEE, of the *east Parish* in LYME, " came over, and brought the following Story. " A Number of *little Children*, of *that Parish*, held " a *private Meeting* among themselves, one Even- " ing, after Mr. D----T's being at SAY-BROOK; " in which, among other Things, they *prayed* " very earnestly, that Mr. DAVENPORT might have " *great Success* in that Place, using the *Phrases*, " he was so very fond of; viz. that at the *sound-* " *ing of his Rams-Horns*, *the Walls of* JERICHO *might*

" *fall.* The *Children* were, to Appearance, under " a *great and ſtrong Impreſſion* ; many of them " *falling down.* One of them ran and called " Capt. LEE, who, coming to the *Meeting*, found " them exceeding full, and *wonderfully tranſported.* " 'Twas repreſented, and received by Mr. DA- " VENPORT's *Adherents* as a very *remarkable* Thing, " that the *Children*, at the Diſtance of a dozen " Miles, ſhould be mov'd to *pray for Succeſs* to " Mr. DAVENPORT's *Preaching* in SAY-BROOK, in " the *ſame Phraſes* which he *himſelf* uſed in the " Place, when they could not be ſuppoſed to know " that he uſed the like ; and as a clear Proof, " that he was guided by a *good SPIRIT*, and as " a *certain Earneſt*, that by the *ſounding of his* " *Rams-Horns*, the *Walls* of the Town ſhould be " *ſhaken to the Ground.* It was remark'd by others " upon the Occaſion of this Story, that Mr. D--T " had publickly us'd the *ſame Phraſes*, while yet " at LYME, with Regard to SAY-BROOK ; pray- " ing, that, at the Sound of his *Rams-Horns*, the " *Walls of* JERICHO might fall : And therefore, " that the *Children* might well know, that he had " uſed *theſe Expreſſions*, and uſe them themſelves, " in Imitation of him, without any EXTRAORDI- " NARY dictating of the HOLY GHOST.

" 'Twas alſo remark'd, that this Story came " very *ſeaſonably* for Mr. D----T, his *Rams-horns* " beginning, by this Time, to grow into Con- " tempt among the People. And indeed, ſo ſunk " was their Reputation, that *this Story*, with all " the Colourings that could be given it, could not " procure them any Credit. Some were ſo ex- " travagant as even to imagine, that this look'd " very like a *Romiſh Miracle*, and to ſuſpect ſome

" *pious*

" *pious Fraud* in the Matter.----The *Impartial* will " doubtleſs judge reaſonably of this Affair."

This Account I received from the Revd. Mr. WILLIAM HART of SAY-BROOK, who ſtands ready to juſtify every Article contained in it. It may ſeem indeed to ſome like a *Romance*, and be ſcarce thought worthy of the leaſt Credit. I ſhall therefore, to give Countenance to it, preſent the *Reader* with *ſome Part* of Mr. D-----T's Converſation with the *Body of the Miniſters* in *this Town*, and the *Miniſters* of CHARLESTOWN, who, upon his coming here, ſent to him to deſire to have ſome friendly Diſcourſe with him : In which Converſation, will be ſeen (if I miſtake not) the *ſame Spirit*, operating in the *ſame Manner*, as has been above deſcribed, however extravagant it may appear to the World. It is as follows,

" Mr. D-----T, being preſent with the *Mini-* " *ſters*, was ask'd by the Rev. Dr. COLMAN, in the " *Name* of his *Brethren*, to give them an Account " of his *Opinion*, with Reſpect to the *Operation* " and *Influence* of the SPIRIT of GOD on the " Minds of Believers ; becauſe they had heard, " that he laid too much Weight upon *Impulſes* " and *Impreſſions*. Mr. D----T, after lifting his " Eyes and Face to Heaven, and *praying to GOD* " as if he expected immediate Direction from him, " ſaid, that he would anſwer as the LORD *ſhould* " *aſſiſt him* : And then began to talk as if he " meant to give the *Doctor* a *direct Anſwer* ; but " having talk'd, it may be, a Quarter of an Hour, " without coming to the Point, or giving the Mi- " niſters any Satisfaction, the *Doctor* ſtopt him, " and deſired him to give a *catagorical* Anſwer to " the Queſtion propoſed : Upon which, he ſaid,

" he would give them an Account of his *Conver-*
" *ſion*, and *GOD's Dealings with his Soul* ; and
" then *prayed* again to GOD for Direction. When
" one deſired him to be ſhort, he anſwered, he
" would be as ſhort as poſſible, but that he would
" not *ſtint the SPIRIT of GOD neither.*

" The Account he gave of his *Converſion*, and
" *GOD's Dealings with his Soul*, or his *Experiences*,
" as he at other Times expreſt it, laſted from
" *nine to eleven at Night :* and *for an Hour and*
" *half next Forenoon*, with but little Interruption.
" Among a great many other Things, he told us
" the two following Stories.

" The firſt was occaſioned by his being ask'd,
" why he call'd his *Fellow-Traveller* his *Armour-*
" *Bearer* ? In Reply whereto, he ſaid, that be-
" fore he commenc'd *Itinerant*, this *Brother* that
" was *now* with him, and had been his *Fellow-*
" *Traveller* from the beginning, propos'd to him
" to go and preach the Goſpel beyond the Bounds
" of his *own* Congregation ; to whom he gave
" no Anſwer, *as not knowing the Will of the* LORD
" *concerning that Matter.* But after ſome *Medita-*
" *tion* upon it, and *Prayer* to GOD, as he open-
" ed the *Bible* to read, the *Story of* JONATHAN *and*
" *his Armour-Bearer* caſt up to him, without his
" having the leaſt Thought of turning to it. He
" read, and *ſaw* (as he ſaid) *every Line, every*
" *Word in a new Light* ; and the LORD cauſed
" it to make a STRONG IMPRESSION upon him. As
" JONATHAN and his *Armour-Bearer* went to the
" *Garriſon* of the *Philiſtines*, ſo he thought the
" LORD CALLED HIM and the *Man that was with*
" *him* to *go* and *preach* to the People in EAST-
" HAMPTON. He communicated this IMPRESSION

" to

" to the *Man*, who anſwered as JONATHAN's *Ar-*
" *mour-Bearer* did, *do all that is in thine Heart, be-*
" *hold, I am with thee.* Then they *prayed* to the
" LORD, and the IMPRESSION upon his Mind to
" go to EAST-HAMPTON was ſo *ſtrong*, that he was
" *as ſure the* LORD SENT HIM *as he was of his own*
" *Exiſtence.* Moreover, the LORD TOLD HIM,
" that he ſhould *convert as many* of the People at
" EAST-HAMPTON to CHRIST JESUS, as JONATHAN
" and his *Armour-Bearer ſlew of the Philiſtines.*
" But then, he told the MAN, that as the *Philiſ-*
" *tines* called to JONATHAN and his *Armour-Bear-*
" *er*, to come up to them, ſo *they* muſt wait, till
" they ſhould receive a *Call* from the People of
" EAST-HAMPTON. Accordingly, ſome of the
" People, in a few Days, ſignified to Mr. D---T,
" that they would be glad, he would come and
" preach to them. Away they travelled, *he* and
" the *Man*, up to their *Knees in Snow*; which he
" compared to JONATHAN's and his *Armour-Bearer's*
" *climbing up, upon their Hands and upon their Feet,*
" *to the Garriſon of the Philiſtines.* And according
" to the *Faith which GOD had wrought in him*, he
" ſaid, he *ſlew twenty Perſons in* EAST-HAMPTON.
" i. e. He *converted twenty to JESUS CHRIST.*

The other *Story* he told was this. The LORD
" COMMANDED him to go to a Town, the Name of
" which I have forgot, to preach to the People.
" As he rode along, he became very uneaſy and
" troubled in his Thoughts, becauſe he knew not
" what he ſhould ſay to the People, to whom he
" was going. He *prayed* to the LORD, and theſe
" Words were brought to his Mind, and made a
" *ſtrong Impreſſion* on him, *Take no Thought what*
" *you ſhall ſay, for it ſhall be given you in that Hour.*
" Upon this his Trouble vaniſhed, and he was

" *as firmly perſwaded GOD would aſſiſt him, as he* " *was of the Truth of his own Exiſtence.* [This " Way of ſpeaking he generally us'd in ſuch Ca- " ſes] When he began to preach, he had neither " *Words* nor *Thoughts* enough to go on ; but " very ſoon, *GOD all at once darted a great Light* " *into his Mind*, ſo that for one *Thought he* was " able to utter (and he ſaid he ſpoke very flu- " ently too) *GOD put ten into his Heart.*

" It may be remark'd, when he told the *Mini-* " *ſters* of his having *done any Thing*, or *gone to* " *any Place*, he always expreſt it in ſome ſuch " Language as that, GOD CALL'D ME, or GOD " COMMANDED ME, or GOD IMPRESSED IT UPON MY " MIND ; and particularly he told them, that " GOD SENT HIM TO BOSTON. Being ask'd, if " by *GOD's Calling*, or *commanding*, or *ſending* " *him*, or *impreſſing it upon his Mind*, and ſuch like " Ways of ſpeaking, he meant that GOD IN- " SPIR'd HIM as he did the *ancient Prophets* ; he " anſwered, that they might call it INSPIRATI- " ON, or by what other Name they pleaſed.

" From which, and many ſuch like Things, *all* " the Miniſters concluded, (as may be ſeen in " their *printed Declaration*) that he had upon him a " STRONG TINCTURE OF ENTHUSIASM.

" His *Fellow-Traveller* was of the ſame Stamp, " for being deſir'd to give an Account of ſome " Things, which he knew better than Mr. D---T, " he talk'd juſt as he had done. The LORD " CALLED me, the LORD MADE A STRONG IMPRESSI- " ON ON MY MIND, I was as ſure of it as of my " own Exiſtence, and the like."

N. B.

N. B. This *Fellow-Traveller* is a *Lay-Man*, of no Education, and but ſmall Capacity. We had often heard of him before he came to Town with Mr. D----T : And though he was always ſpoken of in the Style of his *Armour-Bearer*, it was generally thought to be only in a Way of *Ridicule*. But when Mr. D----T came to Town, it was ſoon ſeen to be the real Truth of the Caſe ; for he went no where without *this Man*, and he ſo far regarded the SOUND of his *Character* as his *Armour-Bearer*, that, wherever he walk'd with him, he would have him *under one of his Arms*, to be, as it were, a Support to it. And in *this Form* he always went to the Place where he was to *preach*, and in like Manner returned from it : And all, no Doubt, in his own *Imagination*, by the *Direction* of the SPIRIT.

I have ſaid ſo much about this Mr. D---T, that I fear, I have been too tedious. But I choſe to be thus particular, as he has all along had *ſo great* a Hand in the *religious Stir*, as it has appear'd, more eſpecially, in moſt Places in CONNECTICUT, and LONG-ISLAND. 'Twas *he* that began the *Out-cries*, *Swoonings*, *Raptures*, and the like *Extraordinaries*, in thoſe Parts : Nor has any Man been more ſucceſsful this Way than he. He ought indeed to be always mentioned as the *moſt noted Inſtrument*, in the Production of thoſe *Remarkables*, which have made ſo much Noiſe in the Land. And he has been as well ſpoke of by ſome of the *famous* Men in the *new Way*, as any among them all. Mr. CROSSWELL ſays, Mr. WHITEFIELD declar'd it as his Tho't of him,* "That of *all Men living* he knew of *none*, who kept a *cloſer*

* BOSTON *Poſt-Boy*, Numb. 392.

Walk with GOD ; " and that " Mr. TENNENT, in his Hearing, gave him the Character of being one of the *moſt heavenly Men* he was ever acquainted with." And for himſelf, " he prays GOD to bleſs and proſper *this wondrous Man*, whom he hath *made ſtrong for himſelf*." And giving an Account of his Preaching at STONINGTON, he ſays,† " The firſt Day he preach'd, he believed, near a " *Hundred* were ſtruck with deep Diſtreſs almoſt " in a Moment, *enquiring what they ſhould do to be* " *ſaved* ? Many of his *Oppoſers*, among the reſt, " came trembling, and asking Forgiveneſs of " GOD, and him, for all their *hard Speeches*, *which* " *they, ungodly Sinners, had ungodly ſpoken againſt* " *him*. The *Hand of the LORD* was with him " alſo, the *following Days*, ſo that a *conſiderable* " *Number* believed, and turned to the LORD."

He adds, " To be brief, the Number of thoſe " who were thought to have received the KING " of GLORY into their Souls, in *eight Days*, in " three Towns, was computed to be about *one* " *Hundred* ; among which, ſome were *Negroes* ; " and, I think, about *twenty Indians* ; beſides a " *vaſt Multitude*, who were left under *hopeful* " *Convictions*.

But from the Accounts I have given of Mr. D----T is it poſſible, theſe Gentlemen ſhould think juſtly of him, or of his Succeſs in Preaching. And if the *Converts* of his making are of the *like Spirit* with himſelf, (as is commonly the Caſe) what muſt be the Opinion of the World concerning them ? I believe, in *general*, they will entertain a juſt Thought of them, while they imagine them

† *Poſt-Boy* Ibid.

to

to be *such Sort of Persons* as Mr. D----T has himself been described to be.

And notwithstanding these *high Encomiums* of *this Gentleman*, by Mr. W-----D, T-----T, C-----L, and others that might be mentioned, he has been actually pronounced *non compos mentis* by the whole *Government* of CONNECTICUT.* The same Opinion 12 *Men*, under *Oath*, had of him, here at BOSTON.† And the *Ministers* in *this Town* and CHARLESTOWN have declared it to the World as their Judgment,§ "That he is a Gentleman much acted by *sudden* "*Impulses*, upon such Explications of the Holy "Scriptures to himself and his particular Friends, "Designs and Purposes, as they can by *no Means* "approve of, or justify; but must needs think "*very dangerous* and *hurtful* to the *Interest* of *Re*"*ligion*;" For which Reason, among others, they were united to a Man in refusing him their Pulpits.

After all, I deny not, but that Mr. D----T may have been the Means of *Good* to *Souls*. i. e. *Accidentally*, and as the *Tendency* of his *Temper* and *Conduct* may have been *overruled* in GOD's *Government* of the World; for in the *natural Course* of Things, it led *directly* to *Confusion* and *every evil Work*; And this has, in Fact, been the *Effect*, more or less wherever he has gone.

I pass now to some other *Preachers* of the *same Spirit* I have been describing; among whom, if I should again mention Mr. D----T, I hope the

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* See the Account at large, in the BOSTON *News-Paper*, Numb. 1997. † *Evening-Post*, Numb. 370. § Their *printed Declaration.*

Reader

Reader will forgive me ; especially, when he sees it to be a Matter of Necessity, in order to my carrying his Thoughts up to the *true Source* of this *Quakerish* Turn of Mind, in all these *Gentlemen*, as well as those to whom, by their Means, it has been propagated. The *Gentlemen* I have in View, besides Mr. D----T, are Messieurs POMROY, WHEELOCK, ALLEN, BLISS ; all of whom, it is generally known, are of *one Soul*, and have gone into the *same Method* of Conduct : Tho' I believe Mr. D----T has outdone them all. These are the *Ministers* (excepting Mr. BLISS whose Residence *now* is in these Parts) who have had the *chief Hand* in raising the *Commotions* in CONNECTICUT ; where *sudden Impulses* and *extraordinary Pretences to the Spirit*, have been more *general* (in Proportion) and *Extravagant*, than in any of the other *Governments*.

I have been at no small Pains to trace *this Spirit* in *these Gentlemen* up to its *true Origin* : And as, I think, it will reflect great Light upon the present *religious State* of Things in the Land, and be of *publick Service*, to communicate the *Informations* I have received upon this Head, I shall here do it, without any further Apology.

I shall first transcribe a *Letter* from NEW-MILFORD, dated Nov. 16. 1742. This may seem at first View to be remote from the Business in Hand ; but the Close of the *Letter*, together with what may follow, will open its Design, and evidently shew forth the *Rise* of the *Enthusiasm* of the abovenamed *Gentlemen*. It is as follows,

" *Dear Brother*, Your's is before me, wherein " you desire of me a Narrative of the *Rise*, *Trans-*

" *actions*,

" *actions*, and various *Tenets*, and *present State*, of " those People among us commonly called, QUA- " KERS ; a Task very difficult, almost as much " so as that of the whole Affair of the NEW- " LIGHTS, as they are called ; yet, for your Sa- " tisfaction, I shall undertake the Business, and " give a short, general, and faithful Account, to " the best of my Ability ; though the doing of " this will be a renewing of Grief.

Take the Account in the following Order.

" Some Time in the Year 1726 there appeared " a *flaming Zeal* for Religion, among a Number of " our People ; the Occasion of which (as was " said) was the *dying Counsel* of a loose young " Man to his Companions. They set up *private* " *Meetings*, which they carried on by praying, " reading good Books, singing, &c. The *Meet-* " *ings* were chiefly of the *younger Sort* of People ; " of CHILDREN about FIVE or SIX Years of Age, " and so upwards to about *twenty one*, or *two* : " And there were among them two or three of " *thirty* Years, or more ; tho' they were mainly " of the more *youngerly Sort*. There seem'd to " appear so much of a Spirit of *real Religion* a- " mong them, that we were greatly encouraged " with the Hope, that true Christianity was re- " viv'd among us ; and we were strengthened " in this Hope by their *abundant Zeal and Warmth* " in religious Things, which was *as great* as you " may any where behold at this Day. After a " while, they multiplied their *Meetings* to three " or four in a *Week*, and I my self frequently " met with them, and some elder Persons ; and " were ready to rejoice with them in the *seem-* " *ing Appearance of Religion.* The Town was then

but

" but ſmall, I ſuppoſe under the Number of *forty* " *Families* ; and yet, there was ſuch a *religious* " *Progreſs*, that there was *added to the Church*, " FIFTY, or upwards, in about the Space of 17 " or 18 Months.

" About the Space of a Year after they ſet out, " as I remember, Things evidently appear'd with " another Face. They firſt diſcover'd a great De- " gree of *ſpiritual Pride*, which wonderfully grew " and increaſed in them, and evidenc'd itſelf by " its *Fruits*; eſpecially, a *Spirit of diſcerning and* " *judging the State of others*, ſo that there were " ſcarce any that eſcap'd their Cenſure, either a- " mong the *Living* or the *Dead*, in their Memory. " Upon this they began to *purge their Meetings*, " (to uſe their Language) and diſallow the *uncon-* " *verted* (as they termed them) to meet with " them ; for they gave out, that there were *falſe* " *Brethren* and *Betrayers* : And they ſhifted from " Place to Place that they might have none but " *Converts* among them. By this Time, we be- " gan to be much alarmed, elder Perſons with- " drew from their *Meetings*, and reſtrain'd their " Children ; yet notwithſtanding, there remain- " ed a *wonderful Itch* in many to be with them, " and ſundry did follow them ; and they allow'd " them ſo to do, in Hope of *proſelyting* them.

" Soon after this, they began to correſpond " with the *Opinioniſts* in the Country, and to be " the Occaſion of *Talk* and *Noiſe*. The *Anabap-* " *tiſts* wrote to them from RHODE-ISLAND ; and " ſo did the ROGERS's *Crew*, who afterwards made " them a *Viſit*, and brought them *Books*, with " which they were very much pleas'd and capti- " vated. Now it was that the *Spirit of Pride*

" *and*

" *and Error* began more openly and daringly to " appear in them. They ſpeak very ſlightily of " the *Pſalms of* DAVID, and ſome other of the " *Books of ſacred Canon* ; not to mention many " *Books* of *human* Compoſure, which they treated " with Contempt ; tho' highly eſteem'd by others " as *orthodox* and *judicious* : Nor did it end in " this only, but they proceeded further, even to " *condemn Goſpel-Miniſters in general*, and the *civil* " *Magiſtrate* alſo. To our *civil Rulers* they gave " no better Style than the BEAST.---Theſe Things, " with what followed, threw the Town into great " Confuſion, (as you may well ſuppoſe) which is " ſo well known, that I need only ſpeak it : " They were indeed generally lamented and diſ- " approved by the venerable Miniſters about us, " as the *Effects* of a *Spirit of Error*.---But to go on,

" Upon their *profeſſing*, and uſing Endeavours " to *ſpread* theſe Things, with *other Errors*, and " diſcovering at the ſame Time great *Rancour of* " *Spirit*, thoſe, who were before *enſnared* by their " *fair Shew*, were brought to conſider; and many " left them, forſaking their *Meetings*. Upon this, " the *principal* Perſons in this Affair, to the Num- " ber of about *fifteen* or *ſixteen* in all, Men and " Women, young and old, SEPARATED themſelves, " went out from us, and were no more of us ; " ſetting up and meeting by themſelves, on the " *Sabbath*, and alſo on the *Thurſday*, which were " their chief and conſtant *Meeting-Days*. Tho' " they met on the *Sabbath*, yet they held no *Sanc-* " *tity in that Day more than in any other Day*. They " alſo choſe a *Speaker* (as they termed him) whom " they principally depended on ; yet notwith- " ſtanding, *any one preached that was moved by the* " *SPIRIT*, whether *Man* or *Woman* ; tho' not

" without

" without they were thus *moved by the SPIRIT*:
" And so they went on managing; yet, as I
" am credibly informed, some Years ago, there
" was a Time when the SPIRIT fail'd them, and
" they had none but *silent Meetings* for a Year or
" more. Besides their *Speaker*, they had another
" Kind of *Officer* among them, whose Business it
" was to take Care of their *Cloathing*, as to its
" Colour, Fashion, Make, &c. But his *Title* I
" have forgot. However, this is remarkable, that
" as they began with *spiritual Pride*, so this con-
" founded them; for it was their *Contention* a-
" bout their *Officers* that *divided* them. Part are
" returned to their *own Sheepfold*, Part gone over
" to the *Church of* ENGLAND, and about *six* or *seven*
" still remain under the Influence of the *same*
" *Spirit*, and in the same Errors, unless (as in the
" Case of all Error) there may be a Variation in
" some Things: Though I must add, that even
" these *six* or *seven* seem'd, of late Years, to be
" more *moderate* and *sociable*, and there was a
" Prospect of their returning back to us, before the
" Appearance of the NEW-LIGHT; for now they
" seem to think, *They are the Stone cut out of the*
" *Mountain, that shall fill the whole Earth.*

" As for their particular *Tenets*, it is difficult,
" they are so much given to change, to describe
" them; yet, in general, (besides their Notion
" of the SPIRIT's *being in, and sensibly, and immedi-*
" *ately leading them*, as I above said) their *Opinion*
" may be collected from the following Account.

" At their *first setting out*, as they strongly mag-
" nified and asserted *Assurance in Believers*, yea,
" *all Believers*; so they themselves had the *Faith*
" *of Assurance*, and were not *in Doubt*, in the *least*
Measure,

" *Meaſure*, for the Space of a Year ; Nay, they " affirm'd it to be a *Sin*, a *great Sin*, in any Mea- " ſure, to *doubt of their good Eſtate :* And they " had an *Aſſurance* (as they themſelves ſaid) of " the Salvation of *other Perſons*.

" They deny the *Neceſſity* of *human Learning*, as " a Qualification for the Work of the *Miniſtry*. " If Men are *converted*, *that* they think is *ſuffi-* " *cient :* Nor may any *but ſuch* take upon them " the Buſineſs of *Preaching*.

" They likewiſe hold, that none are *converted*, " but ſuch as *conform to them ;* and therefore " they *join* with none elſe in *religious* Affairs.

" They us'd to deny and deſpiſe the *external* " *Ordinances* of *Baptiſm* and the *LORD's Supper* ; " though they pretended a Regard to them " according to ſome *ſpiritual* Senſe and Mean- " ing : But of late they have ſomewhat altered " their *Principles* upon theſe Points, and ſay they " could receive the *Ordinances*, if adminiſtred by " a CONVERTED Man. And ſince the *late Stir* in " the Country, ſome of them have ſaid frequent- " ly, they wiſh'd they could ſee Mr. W----D, or " T----T, they could receive the *Ordinances* from " them.

" And, as *ſpiritual Pride* ſeems to have been " the Ground of all their other *Errors*, ſo from " this *Root of Bitterneſs* has ſprung the vain Pre- " tence they make to *ſinleſs Perfection* : For this " abſurd and wicked Opinion they aſſert and hold.

" They alſo declare as well as judge, that none " of our Miniſters are fit to *preach*, or adminſter

" the

" the *Ordinances* ; and that *none* ought to *hear* " them : They have likewiſe an Opinion of " our *civil Rulers* as not fit to ſet at the Helm of " Government, being *unconverted.*

" I muſt not omit obſerving to you, that as " ſeveral of theſe Perſons have, at Times, re- " nounced their *Errors*, and confeſt the *Spirit of* " *Deluſion* they were under, ſo ſome of each of " the *three Parties.* i. e. of thoſe who have *return-* " *ed to us*, or *gone over to the Church*, or ſtill re- " tain their *former Spirit*, do, to my Knowledge, " aſſert, that *much of the Spirit* that is produced " by the ITINERANTS and their *Preaching*, is the " SAME WITH THEIR'S : And ſome of the *ſtanding* " QUAKERS, particularly (for ſuch are the ſmall " Remnant of this *Sect* remaining) will *gladly hear* " ſome of theſe *Itinerant Preachers* ; and ſay, " they have the *ſame Spirit*, *they have*, *but don't* " *know it* ; *for they themſelves did not know at firſt*, " *whither they were going.*

" As for DAVID FERRIS, of whom you deſire an " Account in *particular* ; what I can ſay is this, " viz, That as he was one of the NUMBER and " FAMILY that were *ſtrongly attach'd to*, and *deep-* " *ly ting'd* with, the Things above ſpoken of, ſo " he had alſo a ſtrong Inclination to attain ſome " *humane Learning.* He began his *Grammar* with " *me.*----I had a great many Debates with him.---- " At length, he told me, in ſome Heat, that *I* " and *this Church* were ſuch *Beaſts* as PAUL fought " with at EPHESUS : Upon which I diſmiſt him. " From hence he went to Mr. Moss at DERBY ; " but being uneaſy there, went from thence to " MILFORD, where he ſcatter'd ſome of his Errors. " From MILFORD he went to COLLEGE, where,

" it

" it is ſaid, he kept ſomewhat hid for a Time ; " though I plainly told the RECTOR of his *Er-* " *rors*, and the Danger of his *poiſoning the Stu-* " *dents*. After ſome Time he appear'd active, " and with his *plauſible Craft*, and *inſinuating Be-* " *haviour*, and *his Books*, *corrupted* and *led away* " ſundry ; eſpecially, WHELOCK, POMROY, BLISS, " DAVENPORT, &c.

" Thus, *Sir*, I have given, as you deſired, a " Succinct, and ſhort Account of our long Affair. " I only add, as to the *Facts*, they are the *Truth*. " No more at preſent, but that I reſt your's &c.
DANIEL BOARDMAN."

The *Gentleman* to whom this *Letter* was ſent, in his Letter conveying it to me, ſpeaks of the *Author* as the Miniſter of the Place where theſe Things happened, and a *worthy*, *honeſt*, *valuable* Perſon ; and adds, that he deſir'd him to write nothing but what might appear in *public*, and believes that I may, if Need be, affix his *Name* without Offence : For which Reaſon I have ventur'd to do it.

The Reader will eaſily obſerve, how the unhappy *Turn of Mind* that prevail'd at NEW-MILFORD got into the *College* ; and who the particular *Gentlemen* were, that were led aſide by it : Though theſe Things will more fully appear in the next *Letter* I ſhall inſert ; which is as follows.

" *Sir*, As you deſir'd me, ſome Time ago, to " ſend you what I knew, concerning thoſe *Enthu-* " *ſiaſts* who were my *Contemporaries* at YALE-COL- " LEGE ; agreable thereto I have written what " follows. ------ DAVID FERRIS, one of the NEW-

" MILFORD *Quakers*, came to NEW-HAVEN in the " Year 1729, and was admitted into *College* about " *June*, or *July*, in that Year; pretending to " have forſaken his *quakeriſh and enthuſiaſtick* Te- " nets: But all was *falſe*, for though he at firſt " did not think proper to own them, yet he en- " deavour'd to lay a Foundation to propagate " them, and inſtil his *Poiſon* into *all* as far as he " could; which he did by acting under a *Shew* " *of Zeal* and *Sanctity*, whereby ſome were *en-* " *ſnared* by him, who have ſince been the *Propa-* " *gators of his Doctrines and Tenets*. This FERRIS " was the greateſt *Enthuſiaſt* I ever knew. I " believe it was partly owing to his *Conſtitution*, " and partly to his ignorant, ſuperſtitious and il- " literate NEW-MILFORD *Companions*. By his *En-* " *thuſiaſm* and *Superſtition*, he was led into ſuch " wild Errors and Abſurdities, that a Man, who " was guided by *Reaſon* and *Scripture*, would be " amazed at his Folly; for when he found his " *Mind ſtrongly engaged* in any Thing, although " inconſiſtent with *Reaſon or Revelation*, yet he " would confidently affirm THOSE IMPULSES to be " from the SPIRIT OF GOD; and that he *could* " *not be miſtaken*, any more than when the Sun " ſhines and he ſees it, it may all be a Deceip- " tion. It was impoſſible, under this ſtrong Per- " ſwaſion of his being inſpir'd, to convince him; " and it was to little Purpoſe to reaſon with him, " for that *internal Light* was his *ſole Guide*; and " by it he was led into all Manner of Errors.

" I cannot better deſcribe the Man, than by " relating what he ſaid to me. He told me, he " was *certain, not one in ten of the Communicants* " *in* NEW-HAVEN *Church would be ſaved; but* " *would go directly down to Hell when they died.*

" He

" He ſaid, it was a Call from Heaven, his coming " to *College* ; that it was *reveal'd* to him, when " he was ſick, that he ſhould recover ; that " when he died, he knew he ſhould have a *higher* " *Seat* in the *Kingdom of Heaven* than MOSES, " which *Knowledge* was from the *Illumination* of " GOD's SPIRIT ; that he knew GOD's *Will* in " all Things, and liv'd agreeable thereto to that " *Perfection*, that if he were to die that Night, " he would not deſire to have an Alteration made " in *one Article* of his Life for *ſix Years*, for he had " not been *guilty of any Sin* in that Time. He " was, to be ſhort, filled with *imaginary Revela-* " *tions*. He had a proud and haughty Spirit, and " appear'd ſtrongly deſirous of *Applauſe*. He " was blind to his own Faults, and other Men's " Virtues ; but quick to ſpy out ſome Things " amiſs in his Neighbours, and would *judge* and " condemn all but his own *Party*, and *enthuſiaſ-* " *tic Zealots* like himſelf. He would do all in " his Power to advance his own Opinions, and " lov'd to *head a Party*, to whom he could dic- " tate, and on whom he could impoſe his *Prin-* " *ciples* as *Certainties* : And as he would have " it, ſo it happened ; for by *hiding* himſelf un- " der a *Cloak of Zeal*, ſome gloomy Perſons among " the *Students* were enſnared by him, who having " mixed ſomething of *Devotion* with their *me-* " *lancholly* Tempers, became his *Admirers*, and had " his *Perſon in Admiration* to that Degree, that " they believed all he ſaid to be true, and en- " tertain'd ſuch an Opinion of his Worth, that " they drank in all his Errors without Examina- " tion. His *Word* to them was *Demonſtration.* " Verily, they ſeemed to think, he could neither " deceive, nor be deceived. They endeavour'd " to imitate him in all Things as far as they could.

" Mr. DAVENPORT, WHELOCK, POMROY, and others, " were thoſe who *liv'd with this* FERRIS *moſt fa-* " *miliarly*, and have ſince divulg'd his Errors, and " fill'd Places where they have preach'd with the " *Superſtitions* and *groundleſs Opinions*, they learn'd " from him, who was their FATHER and DICTA- " TOR as to their *Belief*. This FERRIS liv'd with " us until *March*, 1732 ; and then he returned " back to NEW-MILFORD to his old Friends the " *Quakers*, *before*, *and without ever taking his Degree* " *at College*."

The Gentleman in the Miniſtry, thro' whoſe Hands, this *Letter* came to me, does not permit the publiſhing the Name of the *Writer* ; but ſays, " The Facts you may depend upon as certain.--- " He was not only of the ſame Claſs at *College*, " but *boarded* and *lodged* with FERRIS a conſidera- " ble Time :----And he may be believed." ---- I ſhall add in further Confirmation of the above Account, that, for *Subſtance*, 'tis the ſame with what I had myſelf from, at leſt, half a Dozen Gentlemen laſt *Commencement*, when I was at *Yale-College*. The Affair indeed is well known in CONNECTICUT. But to thoſe not acquainted with it, it may not be amiſs to ſubjoin the *Narrative* of this Matter, as I *penn'd* it down from the Mouth of a *Gentleman* in the *Miniſtry*, of unblemiſh'd Character, who was *contemporary* at *College* with Meſſ. DAVENPORT, WHELOCK, &c ; and was himſelf, in a Meaſure, beguil'd by this FERRIS, and had the Honour, at Times, of making one of his *religious Club*. It is thus,

" DAVID FERRIS came from a *Neſt of Quakers* " at NEW-MILFORD, deeply ting'd with their *Spi-* " *rit*. He made a *great Shew of Sanctity*, while at " the

" the *College* ; by Means whereof, he was under " Advantage to propagate his *quakeriſh* Notions, " and did do it, among a Number of the *Students*. " Mr. POMROY, WHELOCK, ALLEN, DAVENPORT, " BLISS, were *familiar* with him, and *led aſide* by him. " They made a *Club*, and often met together. " They did not open their *Principles* to all, but " to thoſe whom they imagined they could work " upon.----They laid great Streſs upon *Impreſſions* " and *Impulſes* ; particularly, upon any *Senſe of* " *Scripture* that was ſuddenly and *ſtrongly ſuggeſted* " to their Minds.---They were ſtrangely *uncharitable* ; expreſſing *themſelves cenſoriouſly* of moſt " others : They had indeed *no Opinion* of any " but *themſelves* on a *religious Account*. ----- They " pleaded for the SPIRIT's *immediate, extraordinary* " *Guidance in the Manner 'tis now pleaded for* ; and " were in moſt Reſpects *then* as they have *appeared ſince*. FERRIS left *College* before he took " his *Degree*, profeſſing himſelf a *Quaker* ; and " its ſaid to be now a *Quaker-Preacher*."

But, as a further Teſtimony to the Truth of the Account that has been given of the *Corruption* of theſe *Gentleman*, at *College*, I ſhall ſtill add a *Letter* that was ſent from Mr. ALLEN, when a *Student* at *College*, to Mr. BLISS then at a Diſtance from it ; wherein is diſcovered the *very Spirit* of their Father FERRIS, as well as the *Spirit*, theſe *Gentlemen* have been remarkable for in *theſe Times*. It was intercepted in its *Progreſs*, and brought to a Gentleman, who acquainted the *Governors* of the *College* with it, and preſerved it, and allow'd me to take a Copy of it ; which, ſo far as the *preſent Affair* is concerned in it, is as follows,

" NEW-HAVEN. July 1. 1734. YALE COLLEGE.
" Worthy *Sir*, I have of late been greatly at a
" loſs what I ought to do, with Reſpect to my
" tarrying at *College* ; being fully perſwaded,
" that GOD HAS CHOSEN ME FOR HIS : And I
" know, my Buſineſs is to ſerve GOD. But here
" is the Caſe ; I have not, for ſome Time paſt,
" thought, that I have long Time allotted me in
" this World : Therefore, it ſeems I ought to
" improve while I have Opportunity ; and have
" been very much filled with this Thought, *That*
" *I am not now preparing aright for any Service of*
" *GOD, but that all this Time is and will be loſt* ;
" *for it ſeemed to me, that I ought to be about the*
" *Work, which GOD has for me to do in the World,*
" *appearing very plain to me, as I thought, that* THE
" SPIRIT SHOULD TEACH ME ALL THINGS, John 14.
" 20, 26. I thought ſure, the Arm of the LORD
" is not ſhortened, and therefore that I WANTED
" NOT HUMAN LEARNING, in order to *declare the*
" *Will of GOD to the World, which I ſee periſhing*
" *by Heaps all around me* ; and I deſire not to
" come to Men with *Excellency of Speech which is*
" *of Man's Wiſdom, which it ſeemed to me I was*
" *heaping up Treaſures of.* But I think, I have
" found out to be contented here, until GOD
" ſhall *call* me in the beſt Way ; and I am not
" now concerned what GOD ſhall do with me.
" *I am fully perſwaded, he deſigns me to get Glory to*
" *his Name*, and to do *much Service for him* ſome-
" where. And therefore, ſeeing I am deſigned
" for others Good, I ought to be at GOD's Diſ-
" poſe, who only knows how I can and ſhall ef-
" fect this Thing ; although it ſeems to me
" *very hard and grievous to be, as it were, under the*
" *Harrows, and at the Mercy of evil Men ſo long in*
" *this Place.* I think it may be beſt for the In-
tereſt

" tereſt of Religion to tarry here.---What has very
" much contributed to my Comfort lately is, that
" I have found *ſeveral Friends in Town among the*
" *common People, and ſome whom I long to have*
" *more Opportunity with*-----*But whatſoever I do of*
" *this Kind, muſt be done* PRIVATELY : *for there*
" *are thoſe who daily and continually watch for my*
" *Halting.*------- Your's, &c.

TIMOTHY ALLEN.

For Mr. DANIEL BLISS at SPRINGFIELD.

This TIMOTHY ALLEN was, for a while, the *Paſtor* of the *Church* at WEST-HAVEN ; but his *old Spirit*, reviving and operating in the late Times, in a Manner too *extravagant* to be born with, his People enter'd their Complaints againſt him, and he was, after a fair Hearing of the Caſe, diſmiſt from them according to the Method of *Diſcipline*, in the CONNECTICUT *Churches*. Among the many Articles exhibited againſt him, I ſhall ſingle out one ; and this I chuſe to mention rather than any other, becauſe it is ſo clearly deſcriptive of the *dangerous Length*, this giving Heed to *Impulſes*, and the Notion of the SPIRIT's *immediate extraordinary Guidance* will carry Men. It is in theſe Words of a *Letter* from a Friend, " SIR, at your
" Deſire I have look'd into the *Papers* on *File*, re-
" lating to Mr. T. A. late Miniſter of WEST-
" HAVEN ; and find that one of the Articles
" charged and prov'd againſt him was, " that he
" had *publickly ſaid*, that the *Word of GOD*, as
" contained in the *old and new Teſtament*, is but
" as an OLD ALMANACK : For which, and various
" other Crimes prov'd againſt him, he continuing
" obſtinate, was depos'd by the *Conſociation.*

" Teſt. SAMUEL WHITTELSEY. *Scribe.*

But leaving this Head of *Impulſes*, and *immediate divine Revelations*, as the *Inſtruments* in the *late Commotion* are concerned in it ; I proceed to obſerve,

That the ſame Things are become prevalent among the *common People*, in one Place and another, all over the Land. After the Example of the Preachers they admire, they too commonly miſtake the Motions of their *own Minds* for *divine Suggeſtions*, and look for thoſe Communications from the HOLY SPIRIT, which are proper only to INSPIRED Perſons. They talk not of the SPIRIT's *Influence* in the Language good Chriſtians have been us'd to ; but more in the Strain of thoſe, who, in the *Apoſtles* Days, were under his *immediate, extraordinary* Guidance. They have many of them, a low Opinion of *ſtudied Sermons*, as not favouring of the SPIRIT's Help ; while they will gladly hear any who will venture to ſpeak to them without *previous Preparation*, whether *learned* or *unlearned* (if converted) ; imagining they are wonderfully aſſiſted by the SPIRIT, as to *Matter* as well as *Manner* : Nay, to ſuch a Height have many got, that they not only ſee *Viſions* and *hear Voices* ; but are enabled to ſuch a *Diſcernment* of the *internal* State of others, that, in a few Minutes, they will fix their Character, whether they are *Miniſters*, or *People*, and ſpeak of them, and act towards them, accordingly. And what is ſtill of more dangerous Conſequence, the Notions many entertain of the SPIRIT's *Influence* are ſuch, as reflect great Diſhonour on the *written Word*. Their Expreſſions, on this Head, have been ſtrangely *extravagant* ; as we may have Occaſion to obſerve in another Place : And ſo numerous are the Perſons who give Heed to *Impulſes* and *Impreſſions*, and ſuch have been the evil Conſequences

hereof,

hereof, that ſome of the warmeſt Contenders for the *good Work*, have been alarmed publickly to ſpeak againſt *this Spirit*.

And I am glad, they begin to ſee the Neceſſity of ſuch a Conduct. For this *enthuſiaſtical* Spirit, it appears to me, is one of the moſt *dangerous* ones that can take Place in a Land. 'Tis indeed the true Spirit of QUAKERISM; the *Seed-Plat of Deluſion*, and has all along been found to be ſo.

Not that I would be tho't to inſinuate a Word againſt the *genuine Operations* of the HOLY SPIRIT. There certainly is ſuch a Thing (if we may believe the *Bible*) as the Chriſtian's being *led, guided, taught, anointed*, by the SPIRIT: And this is as true of the *preſent* as of the *apoſtolic* Times; though not in the *ſame Senſe*: And the Want of Care to diſtinguiſh properly here has been the Occaſion of *ſinful Miſtakes*, touching the *SPIRIT's Influence*.

In the *firſt Days* of the Goſpel, the *Apoſtles* and many of the *primitive Chriſtians* were under an *extraordinary* Influence from the SPIRIT. They were *ſupernaturally* help'd to ſpeak without taking Tho't before-hand what they ſhould ſay, to utter themſelves in Languages they did not underſtand, to caſt out Devils, heal Diſeaſes, and do many wonderful Things. But beſides this, there was, even in *that* Day, *another Sort* of Influence from the SPIRIT, forming Men to a Reſemblance of the *divine Being* in *moral Holineſs*, and ſo a *Meetneſs* for the Glories of the *heavenly* World. And this is *that Influence* which is *common* to *all Ages*, and may be expected by Chriſtians *now*, as well as in the *firſt Times* of the Goſpel. And hereby it is, that

that *Faith*, *Hope*, *Charity*, *Meekneſs*, *Humility*, and all thoſe other *gracious Diſpoſitions* are wrought in Men's Hearts, wherein the *Image of GOD*, the *Power of Godlineſs*, and the *Life of Chriſtianity* do truly conſiſt.

This Influence of the SPIRIT does not conſiſt in *ſudden Impulſes* and *Impreſſions*, in *Viſions*, *Revelations*, *extraordinary Miſſions*, and the like; but in working in Men the *Preparations* for *Faith* and *Repentance*, by *humbling* them for Sin, and ſhewing them the *Neceſſity* of a SAVIOUR; then by effecting *ſuch a Change* in them, as ſhall *turn them from the Power of Sin and Satan*, and make them *new Creatures*; and in fine, by carrying on this *good Work* begun in them, enabling them to grow in Grace, and patiently *continue doing well*, 'till of the Mercy of GOD, thro' CHRIST, they are *crowned with eternal Life*: All which he does in a Way agreable to our *Make* as *reaſonable* Creatures, by his Bleſſing on the *inſtituted Means* for the Accompliſhment of theſe Purpoſes of Mercy.

Accordingly, the *Spirituality* of Chriſtians does not lie in *ſecret Whiſpers*, or *audible Voices*, or *viſible Appearances*; it does not lie in the Uſe of more *ſublime* and *ſpiritual* Phraſes than are common among ſober and good Chriſtians; it does not lie in *immediate Revelations* of Men's *good Eſtate*, without the *Teſtimony of Conſcience* upon *thorow Examination*, nor in *ſuch extraordinary Teachings* of the SPIRIT as ſet them above the *Scripture*, or their *own Endeavours*, in an Attendance on *appointed Means*: I ſay, the *Spirituality* of Chriſtians does not lie in ſuch Things as theſe; but in their being *Partakers* of a ſpiritual *Likeneſs* to the LORD JESUS CHRIST, in *Faith*; in *Purity*; in *Lowlineſs*, and

and *Humility* ; in *Love* to GOD, and our *Neighbours* ; in *Patience*, *Meekneſs* and *Gentleneſs* ; in *Contempt* of the *World*, Contentedneſs with their Condition, Reſignation to God ; and in a Word, a *Zeal* to *honour him*, and *do all the good they can* in the World. This is the Way in which Chriſtians are to be *one Spirit* with CHRIST ; and by *this Spirit* it is we know, *that we dwell in him, and he in us* : And in this Senſe it is, *if any are led by the SPIRIT of GOD, they are the Sons of GOD* ; *and if any have not the Spirit of CHRIST they are none of his.* Such, in whom is found the *Fruit of the Spirit*, *Love*, *Joy*, *Peace*, *Long-ſuffering*, *Gentleneſs*, *Goodneſs*, *Faith*, *Meekneſs*, *Temperance*, are, properly ſpeaking, *ſpiritual* Chriſtians : And as *this Fruit* abounds more or leſs in them, ſo are they *more* or *leſs ſpiritual.* And this ought always to be the *Rule* of Judgment in this Matter.

It may be common in *theſe Times*, for *Chriſtians* to think themſelves *ſpiritual*, not ſo much according to the *ſpiritual Change* of their *inner Man*, in a Conformity to the *Image* and *Will* of CHRIST, as on Account of ſome ſuppoſed *extraordinary Manifeſtations of the SPIRIT*, by *open Viſion*, or *ſecret Impulſe*, or *immediate Perception.* But 'tis a dangerous Thing for Men to judge themſelves to be *ſpiritual* from *theſe Things*, which if they really experience, they may not be at all the *better Men.* And the Danger is the greater, becauſe when they once come to entertain *high-flown* Notions of the SPIRIT's Influence, and expect to be *immediately* and *extraordinarily* inſtructed by him, 'tis great Odds but, by Degrees, they are led aſide into *Error* and *Deluſion.* 'Twould be no Wonder, if their *Imaginations* ſoon brought them into ſome Kind of *Equality*, with the *Prophets* and *Apoſtles* of old,

old, and they ſhould be carried away with the Conceit of GOD's revealing himſelf to them, in a Manner not altogether unlike *that* of *Inſpiration*. And if they ſhould now look down upon *others* with *Pity* and *Contempt*, as Men in the Dark, not having the SPIRIT, to whom the Things of GOD have not been *inwardly revealed*, and as guided by *carnal Reaſon*, and *fleſhly Wiſdom* ;---- it would be no other than might be expected. There are indeed no Abſurdities, either in *Principle* or *Practice*, but they are capable of falling into them ; Inſtances whereof have been common in all Ages of the World.*

Pertinent

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* A remarkable Inſtance we have lately had at NEW-LONDON, in the horrible Action performed there, under the Influence of Meſſieurs DAVENPORT, and ALLEN ; a particular Account whereof was ſoon ſent me by an able faithful Friend, and has ſince been confirmed, and is now generally known and acknowledged to be the Truth. It is in the following Words.

" An Account of the extraordinary Conduct of the " *New-Lights* at NEW-LONDON ; has doubtleſs be- " fore this Time reach'd you at BOSTON ; but having " been variouſly repreſented, the following Account " (which may be depended upon) perhaps may not be " unacceptable.

" The *Separatiſts* at NEW-LONDON ſent a Boat " over to LONG-ISLAND to invite the grand Enthu- " ſiaſt D---T over to Organize their Church, (as " they term'd it). He arrived on, or about the ſecond " Day of *March* : He was no ſooner come to Town, " than he began to rectify ſome Diſorders, he ſuppoſed " were prevailing among the Children of God : He " publiſhed the Meſſages which he ſaid, he received " from the Spirit in Dreams and otherwiſe, importing " the great Neceſſity of Mortification and Contempt " of

Pertinent here are the Words of the excellent Mr. FLAVEL. Says he, † " In the beginning of " our Reformation by LUTHER, CALVIN &c, there " ſprung up a Generation of Men, call'd SWENK- " FELDIANS, great Pretenders to *Revelations*, and " *Viſions*, who were always ſpeaking of *Deificati-* " *ons* ; and an higher Strain of Language they " commonly uſed among themſelves, than other " ſerious Chriſtians underſtood, and therefore " ſcornfully entitled orthodox and humble Chri- " ſtians, who ſtuck to *Scripture-Phraſe*, and whol- " ſome Form of ſound Words, *Grammatiſts*, *Voca-* " *buliſts*, *Literaliſts*, &c. Theſe Men (as SCUL- " TETUS in his *Annels*, ad Annum 1525, obſerves " of them) were ſo entangled in certain *enthuſi-* " *aſtic* Snares, that they tho't it the higheſt Im- " piety to renounce them : And they had be- " fool'd Multitudes with their magnificent Words " of *Illumination*, *Revelation*, *Deification*.

" Much

† *His Works*, Vol. 364, 365.
" of the World ; and made them believe that they " muſt put away from them every Thing that they de- " lighted in, to avoid the hainous Sin of Idolatry, " that Wigs, Cloaks and Breeches, Hoods, Gowns, " Rings, Jewels and Necklaces muſt be all brought " together into one Heap into his Chamber, that " they might, by his ſolemn Decree, be committed to " the Flames ; together with certain Books of De- " votion, &c. which he determined to be unſafe to be " in the Hands of the People. Accordingly, they " ſeem'd to be in a Strife who ſhould be firſt in this " meritorious Action, and then was preſently made " a Pile of Men's and Women's Apparel and Orna- " ments to which the grand Director added a Pair " of Pluſh Breeches which he wore to Town, and " which now he would greatly want, were he not " confined in Bed by a Diſtemper for which I want " a Name. " The

" Much of the ſame Spirit was THOMAS MUNTZ-
" ER, JOHN of LEYDEN, DAVID GEORGE, JACOB
" BEHMAN, &c whoſe cloudy Non-ſenſe, enigma-
" tical Expreſſions, and wilful Obſcurity, drew
" many into a ſtrange Admiration of them :
" They all pretended to an *higher Knowledge* of
" Myſteries than what the Goſpel is acquainted
" with ; and yet give us, as Mr. BAXTER well
" obſerves,† Neither *Reaſons* with ARISTOTLE,
" nor *Miracles* with CHRIST and his *Apoſtles*, to
" cauſe us to believe any of their *new Revelations*.

" Of the ſame *Bran* were our late *Familiſts* in
" ENGLAND, of whom HENRY NICHOLS was their
" chief Leader ; who decried the *written Word*
as

† His Book of the *Sin againſt the* HOLY GHOST. P. 148.
" The Books which were committed to the Flames
" were as follows, BEVERIDGE's Thoughts on Re-
" ligion, part of FLAVEL's Works, one piece of Mr.
" HENRY's, RUSSEL's ſeven Sermons, DYER's
" Golden Chain, the Whole Duty of Man, one piece
" Dr. INCREASE MATHER's, one of Dr. COLMAN's,
" one of Dr. SEWALL's, and Dr. CHAUNCY's Ser-
" mon againſt Enthuſiaſm, Mr. ADAM's Sermons,
" all that could be had ; FLYNT's 20 Sermons,
" BARNARD's, HOOPER's, HART's, SAMUEL RUS-
" SEL's, BECKWORTH's, TODD's, SEABERRY's and
" BLISS's Sermons, with a Book of WILLIAMS and
" WADSWORTH ; theſe being called over, were with
" much Noiſe and Outcry burnt on the Town
" Wharf in the Afternoon of the Sabbath Day,
" *March* 6th, juſt as People were coming from Meet-
" ing, who ran to ſee if Murder, or ſome other Miſ-
" chief was not about to be done, and ſo were Wit-
" neſſes of this their horrid Deluſion, and heard them
" ſing *Hallelujahs* and *Gloria Patri* over the Pile,
" and heard them with a loud Voice declare, *That the*
" *Smoak*

" *as a dead Letter*, and set up their own fond Con-
" ceits and Fancies, under the Notion of the
" SPIRIT; against whom that heavenly and
" learned Man, Mr. SAMUEL RUTHERFORD, sea-
" sonably and successfully appear'd. HACKET,
" COPINGER, and ARTHINGTON, were of the same
" Tribe, who liv'd a while wrapt up in ANTI-
" NOMIAN Fancies, which at last break forth into
" the highest and most horrid *Blasphemies*.

Having mentioned these Instances of an *enthusiastick Spirit*, he observes upon them in the following

---

" *Smoak of the Torments of such of the Authors of the*
" *aboveſaid Books, as died in the same Belief, as when*
" *they set them out, was now ascending in Hell in like*
" *Manner, as they saw the Smoak of these Books rise.*
" The next Day sundry other Books (to me un-
" known) were burnt; and the Cloaths, *&c.* which
" were ready in a Pile for that Purpose, would cer-
" tainly have been consumed, but that one of the
" Fraternity who lov'd the World better than the
" rest, and was more apprehensive of the ill Aspect
" this Transaction would have on their Scheme and
" Party, came running and diverted them from it for
" that Time.

" The *New-Light* Ministers round about are at a
" loss how to conduct themselves, and how to make
" a Plaister for this Sore. ----

" We are ready to hope, that God, who brings
" Good out of Evil, Light out of Darkness, and Or-
" der out of Confusion, by Means of these extraordi-
" nary Things, will open the Eyes of People, and
" put a Stop to the Growth of Error and Enthusiasm
" in this Land.

N. B the *New-Lights*, by a solemn Decree, order'd
" Mr. PARSONS's wonderful piece (preach'd and
" printed at *Boston*) into the Flames at *New-London*.

lowing Words, " The Design of *Satan* in these " Things is, to gain Credit to those *Sects*, as " People *peculiarly favoured* and *beloved* of GOD " *above others*, as if they were the *peculiar Favour-* " *ites* of Heaven, as DANIEL was; and so to " draw the *Multitude* to *admire their Persons*, and " *espouse their Errors*.

FLAVEL

The *Remedies* he has provided against such *Enthusiasm* are these *three*, with which I shall close this *Head*.

" 1. Whatever *Doctrine* or *Practice* seeks Credit " to itself this Way, falls justly thereby under Suspicion, that it wants a *solid Scripture-Foundation*. " GOD hath not left his People to seek Satisfaction in such *uncertain* Ways as these; but " hath given a *surer Word of Prophecy, to which* " *they do well to take Heed.*† He hath tied us to " the *standing Rule of the Word*, forbidding us to " give Heed to *any other* VOICE, or SPIRIT, leading us another Way.* *Scripture-Light* is a safe " and sure Light, a pleasant and sufficient Light. " The *Scripture* (saith LUTHER) is so full, that as " for *Visions* and *Revelations*, *nec curo, nec desidero*, " I neither *regard*, nor *desire* them. And when " he himself had a *Vision* of CHRIST, after a Day " of Fasting and Prayer, he cried out, *Avoid Sa-* " *tan, I know no Image of CHRIST, but the Scrip-* " *ture.* An *hankering Mind* after these Things, " speaks a *sickly* and *distempered* State of Soul; " as *longing after Trash* in *young distempered Per-* " *sons*, doth a *distempered State*, or *ill Habit* of " Body.

† 2 Pet. 2. 19. * Isa. 8. 19. 2 Thes. 2. 1, 2. Gal. 1. 8.

2. Consider,

2. "Consider, how often the World hath been "abused by the *Tricks* and *Cheats* of that officious "Spirit, the *Devil*, in such Ways as these. What "hath propagated *Idolatry* among *Heathens* and "*Christians* more than this? *Hinc fluxerent multæ* "*Perigrinationes, Monasteria, delubra, dies festi, et* "*alia*, saith LAVATER, in *Job* 33. *Pilgrimages*, "*Monasteries, Shrines of Saints, Holy-Days*, &c. "have been introduced by this *Trick*. 'Twere "endless to give Instances of it in the *Histories* "of former Ages.*

3. "Consider, how difficult, yea, and impossi-"ble it is for a Man to determine, that *such a* "*Voice, Vision*, or *Revelation*, is of GOD, and "that *Satan* cannot feign or counterfeit it, seeing "he hath left no *certain Marks* by which we may "distinguish *one Spirit* from *another*. Sure we "are, *Satan* can *transform himself into an Angel of* "*Light*. And therefore abandoning all those *un-*"*safe* and *uncertain Ways*, whereby *Swarms of* "*Errors* have been conveyed into the World, let us

* Of the *Prophecies*, *Visions*, and pretended *Inspirations*, of STORKE, PFEIFFER, BECOLD, WARENDORP, &c. with the *Efficacy* of them, on the *deluded People*, and the *fatal Consequences*, both to the *deceived* and *Deceivers*; See Mr. SAMUEL RUTHERFURD of the *spiritual Antichrist*. See also the *Gospel Way confirmed by Miracles*, published in the Year 1649; where you will find the *free Confession* of ANN WELLS, MATTHEW HALL, &c. *deluding* the People of WHATFIELD, in SUFFOLK, with such *pretended Voices, Visions, Prophecies*, and *Revelations*, the like to which have been scarcely heard of in ENGLAND, since the *Reformation*. *Multitudes* were *deluded* by them.

" us cleave inſeparably to the *clear Word of Pro-*
" *phecy*, the *Rule* and *Standard* of our *Faith* and
" *Duty*."

Another Thing that very much tends, as I apprehend, to do Hurt to the Intereſt of Religion, is the Riſe of ſo many *Exhorters*. A Stranger to this Land, and the preſent Appearance in it, may be at a Loſs to know, who are meant by *theſe Exhorters*: And I'm really aſham'd to ſay, that the Perſons pointed out by them, are *Men of all Occupations*, who are vain enough to think themſelves fit to be *Teachers* of others; Men who, though they have *no Learning*, and but *ſmall Capacities*, yet imagine they are able, and without Study too, to ſpeak to the *ſpiritual Profit* of ſuch as are willing to hear them: Nay, there are among theſe Exhorters, *Babes* in *Age*, as well as Underſtanding. They are *chiefly* indeed *young Perſons*, ſometimes *Lads*, or rather *Boys*: Nay, *Women* and *Girls*; yea, *Negroes*, have taken upon them to do the Buſineſs of *Preachers*. Nor has this been *accidental* only, or in a *ſingle Place*, or at a *private Houſe*; but there is ſcarce a Town in *all the Provinces*, where this Appearance has been, but there have been alſo *theſe Exhorters*, in ſmaller or greater Numbers: Neither have they contented themſelves to ſpeak in the *more private Meetings* of Chriſtians, but have held forth in the *publick Congregations*.

This has lately been, and ſtill is, the State of Things in the Land, upon this Head. And however ſome may have a good Opinion of the *Exhortations* of *theſe Perſons*, and encourage them in this Practice, 'tis certainly a very bad one, and portends *Evil* to theſe Churches.

The

The *Apostolick* Canons, forbidding *Women* to *speak in the* Church, are so peremptory, that not a Word can be said in Favour of their *Exhortations*. We must give up all Pretence to the *Scripture* as our *Rule*, if we may depart from it in a Case, wherein the Mind of CHRIST has been, in so express a Manner, made known to us. Read 1 Cor. 14. 34, 35, and 1 Tim. 2. 11, 12; and then say, whether their *speaking in the* House of GOD, can be reconciled with these *positive Injunctions* to the contrary.

And as to *others*, who *abide not in their own Calling*, but take upon them the *Business* that is *assign'd to others*, they throw the *Body of CHRIST* into great Disorder. For as in the *Body natural* there are various Members, adapted to *various* Uses; so 'tis in the *mystical Body of* CHRIST. All are not *Apostles*, and *Prophets*, and *Teachers*; And if those who sustain the Place of one Member, will take upon them to act the Part that is proper to another, what may be expected but Confusion?---- But having largely express my Thoughts upon this Head, in some late *Sermons* that have been made *public*, instead of repeating what I have already said, or offering any Thing further of *my own*, I shall transcribe what some *others* have delivered to the World, whose Names, I know, are held, and justly too, in great Veneration in *these Churches*.

The excellent Mr. GURNALL, in explaining what it is for Christians to *stand*, among other *Particulars*, mentions this,* "To *stand orderly*, it is re- "quisite that we keep the *Bounds* of our *Place*

* See his *Discourses upon Eph.* 6. 14. Page 4.

" and *Calling*.----GOD allows no *Stragglers* from " their *Station* in his *Army of Saints*. *As the* LORD " *hath called every Man, so let him walk*, 1 Cor. 7. " 17. Our Walk must be in *that Path* which " our *Call* beats out. We are therefore com- " manded every one to *do his own Business*, 1 Thes. " 4. 11. That which is the *Commander's* Business " in an *Army*, is not the *private Soldier's*; the " *Magistrate's*, not the Subject's; the Minister's, " not the People's. That which is *Justice* in the " *Ruler*, is *Murder* in another. There are *our own* " *Things*, that come within the Compass of our " *general* or *particular* Calling: Out of these we " are out of our *Dioceses*. O what a quiet World " should we have, if every Thing and Person " knew his *own Place*! If the *Sea* kept its *own* " *Place*, we should have no *Inundation*; if *Men* " had kept *theirs*, we should neither have seen " *such Floods of Sin, nor Miseries, as this unhappy* " *Age has been almost drowned with*. But it must " be a strong Bank indeed that can contain our " fluid Spirits within our *own Terms*. PETER him- " self, was sharply chid, for prying, out of a Cu- " riosity, into that which concerned him not. " *What is that to thee*? John 21. 22. As if " CHRIST had said, PETER, meddle with *thy own* " *Matters, this* concerns not thee: Which sharp " Rebuke, says one, might possibly make PETER " afterwards give so strict a Charge against, and " set so black a Brand upon, this very Sin, as you " may find, 1 Pet. 4. 15, where he ranks the *Bu-* " *sie-Body* among *Murderers* and *Thieves*."

And among the *Considerations*, which this *pious Divine* proposes as of Weight, in order to fix e- very one in *his Place*, this is one,* " That it is

* The *same Discourses*, P. 5. 6.

an

" an *erratic Spirit* that usually carries Men *out of* " *their Place and Calling.* I confess (says he) there " is an *Heroicus Impetus*, an *Impulse*, which some " of the *Servants of GOD* have had from Heaven, " to do Things *extraordinary*, as we read in *Scrip-* " *ture* of MOSES, GIDEON, PHINEHAS, and others. " But it is *dangerous* to pretend to the like, and " *unlawful* to expect such *immediate Commissions* " from Heaven *now*, when he issueth them out in " a more *ordinary* Way, and gives *Rules* for the " same in *his Word.* We may as well expect to " be *taught extraordinarily*, without using the *ordi-* " *nary Means*, as to be *called so.* When I see any " *miraculously gifted*, as the *Prophets* and *Apostles*, " then I shall think the *immediate Calling* they " pretend to is *authentic.* To be sure, we find " in the *Word*, *extraordinary Calling*, and *extraor-* " *dinary Teaching*, go together. Well, let us see " what that *erratic Spirit* is, which carries many " out of their *Place* and *Calling.* It is not always " the same; sometimes its *Idleness.* *First*, Men " neglect what they *should do*, and then are easily " perswaded to meddle with what they have *no-* " *thing to do.* The *Apostle* intimates this plainly, " 1 Tim. 5. 13. *They learn to be idle, wandring* " *from House to House, and not only idle, but Busie-* " *Bodies.* An idle Person is a *Gadder*; he hath " his Foot on the Threshold, easily drawn from " his *own Place*, and as soon into *another's Dioceses*, " He is at Leisure to hear the *Devil's Chat.* He " that will not serve GOD in his *own Place*, the " *Devil*, rather than he shall stand out, will send " him on his Errand, and get him to put his *Sic-* " *kle* into *another's Corn.* *Secondly*, Its *Pride* and " *Discontent* that makes Persons go out of their " Place. Some Men are in this very unhappy, " their Spirits are too big and haughty for the

" *Place* GOD hath set them in. Their *Calling*,
" may be, is mean and low, but their Spirits high
" and towring ; and whereas they should labour
" to bring their Hearts to their Condition, they
" project how they may bring their Condition to
" their proud Hearts. They think themselves
" very unhappy, while they are shut up in such
" straight Limits. Shall they be hid in a Croud,
" lie in an obscure Corner, and die before they
" let the World know their Worth ? No, they
" can't brook it ; and therefore they must get
" on the Stage, and put forth themselves one
" Way or other. It was not the *Priest's Work*,
" that CORAH and his *Complices* were so in Love
" with, but the *Priest's Honour* which attended the
" Work : This they desir'd to share, and liked
" not to see others run away with it from them :
" Nor was it the *Zeal* which ABSALOM had to do
" *Justice*, which made his Teeth water so after
" his *Father's Crown*, though this must silver over
" his Ambition. These Places of *Church* and *State*
" are such fair Flowers, that proud Spirits, in all
" Ages, have been ambitious to have them set in
" their own Garden ; though they never thrive
" so well as in their proper Soil. In a *third*, 'tis
" *Unbelief*. This made UZZAH stretch forth his
" Hand unadvisedly to stay the *Ark* that shook,
" which, being not a *Levite*, he was not to touch.
" Alas ! good Man, it was his *Faith* shook more
" dangerously than the *Ark* : By fearing the Fall
" of this, he fell to the Ground himself. GOD
" needs not our Sin to shoar up his Glory, Truth,
" or Church. *Lastly*, in some it is *misinformed*
" *Zeal*. Many think they *may* do a Thing, be-
" cause they *can* do it. They *can* preach, and so
" they *may*. Wherefore else have they Gifts ?
" Certainly the Gifts of the Saints need not be
" lost,

" loſt, any of them ; though they be not laid " out in the *Miniſter's* Work. The *private Chri-* " *ſtian* hath a large Field, wherein he may be " ſerviceable to his Brethren. He need not break " the Hedge GOD hath ſet, and thereby occaſi- " on *ſuch Diſorders* as we ſee to be the Conſe- " quence of this. We read, in the *Jewiſh* Law, " Exod. 22, that he who ſet a Hedge on Fire, " and that Fire burnt the Corn ſtanding in the " Field, was to make Reſtitution, though he only " fired the Hedge (may be not intending to hurt " the Corn) ; and the Reaſon was, becauſe his " firing the Hedge was the Occaſion of the " Corn's being burnt, though he meant it not. I " dare not ſay, that *every private Chriſtian*, who " hath, in *theſe Times*, taken upon him the *Mi-* " *niſter's* Work, did intend to *make ſuch a Com-* " *buſtion in the Church, as hath been, and ſtill ſad-* " *ly is among us.* (GOD forbid I ſhould think " ſo !) But O that I could clear them from be- " ing *acceſſary* to it, in that they have *fired the* " *Hedge which GOD hath ſet between the Miniſter's* " *Calling and their's.* If we will acknowledge the " *Miniſtry* a *particular Office* in the *Church* of " CHRIST (and this I think the *Word* will com- " pel us to do) then we muſt alſo confeſs, it is " not *any one's Work*, though never ſo able, ex- " cept *called to the Office.*"

The next *Author* I would tranſcribe from, is holy Mr. FLAVEL ; and the rather, becauſe he has largely and clearly expreſt himſelf upon this Head. Among the *moſt ſucceſsful Methods* us'd by *falſe Teachers* to draw *Multitudes of Diſciples after them*, one that he particularly mentions is,† " Their

† *His Works*, Vol. 1. Page 633, 634.

" granting to the *ignorant* and ambitious among " them the *Liberty of Prophesying*; the flattering " them into a Conceit of their excellent Gifts, " and Attainments, when (as he says) GOD knows, " they had more Need to be *catechised*, and taught " the *Principles* of Christianity, than undertake " to expound and apply those profound Mysteries to others.

" *Satan* (he goes on) hath filled the Church " and World with *Errors* and *Troubles* this Way. " When *ignorant* and *unexperienc'd* Persons begin " to think it a low and dull Thing to sit, from " Year to Year, under other Men's Teachings, " and so fancy that they are wiser than their " Teachers, their Pride will quickly tempt them " to shew their *Ignorance*; and *that mischeivous* " *Ignorance* will prove *dangerous* to the *Truth*, and " *troublesome* to the *Churches*. The *Apostle* forbids " the *Ordination* of a *Novice*, *lest he be puffed up*, " *and fall into the Condemnation of the Devil*. And " in 1 Tim. 1. 7. he shews us the Reason, why " some swerved and turned aside unto *vain Jangling*; and it was this, *that they desired to be* " *Teachers of the Law, neither understanding what* " *they said, nor whereof they affirmed*. That is, " they affected to be *Preachers*, tho' not able to " speak *congruously*, with *tolerable Sense* and *Reason*.

" I do not here censure and condemn the Use " and Exercise of the *Gifts* of *all private Christians*. " There are to be found among them some Persons " of RAISED PARTS, and ANSWERABLE MODESTY AND " HUMILITY, who may be very useful, when CALLED to Service, in EXTRAORDINARY CASES, by the " Voice of Providence; or exercise their Gifts " in a *probationary Way*, or in DUE SUBORDINATION

" unto

" unto CHRIST's *publick Offices*, and *Ordinances*, " *by* and *with the Consent of the* PASTOR, and *Con-* " *gregation.*

" But when *unqualified* and *uncalled* Persons un- " dertake such a Work, out of the Conceit or " Pride of their Hearts, or are allur'd to it by the " *crafty Design* of *erroneous Teachers*, partly to *o-* " *verthrow a publick, regular, and standing Ministry* " *in the Churches*, to which End the *Scriptures* are " manifestly abused, such as Jer. 31. 34. Rom. " 12. 6. 1 Cor. 14. 1 Pet. 4. 10. with many " others; this is the Practice I here censure, " which, like a *Trojan Horse*, hath sent forth *Multi-* " *tudes of erroneous Persons into the City of GOD, to* " *infest and defile it.*

" I cannot doubt, but many a sincere Christian " may be drawn into such Employment, which " puts him in a Capacity of honouring GOD in " a more eminent Way, which is a Thing desira- " ble to an honest and zealous Heart; and that the " Temptation may be greatly strengthened upon " them, by the *plausible Suggestions of cunning Se-* " *ducers*, who tell them, that *those Ministers* who " oppose and *condemn this Practice*, do it as Men " concerned for their *own Interest*, as desirous to " *monopolize the Work to themselves*, and as *envying* " *the LORD's People*; and that CHRIST hath " given them *greater Liberty* in this Case, than " those Men will allow them. By this Means they " draw many after them, and fix them in their " *erronious* Ways.

" I have no Mind at all here, to expose the " *Follies* and *Mischiefs* introduced this Way; as " neither being willing to grieve the Hearts of the

" the *Sincere* on one Side, nor gratify *ſcoffing A-*
" *theiſts*, and profane Enemies to Religion, on
" the other Side: Only, this I will, and muſt ſay,
" that by this Means the *ſacred Scriptures are moſt*
" *injuriouſly wreſted, the Peace and Order of the Church*
" *diſturbed, and a great many Miſtakes and Errors*
" *introduced.*"

The *Remedies*, he preſcribes for the Cure of this Evil, are theſe that follow,

" 1. Let all that encourage others, or under-
" take by others Encouragement, ſuch a Work
" as this, for which they are not *competently qua-*
" *lified*, and unto which they are not *regularly call-*
" *ed*, conſider ſeriouſly with themſelves, what *Dan-*
" *ger* they caſt their own and *other Men's Souls*
" *upon.* The *Apoſtle* tells us, 2 Pet. 3. 16. *That*
" *the unlearned and unſtable do wreſt the Scriptures*
" *to their own Deſtruction.* Danger enough, one
" would think, to ſcare them from it, did not the
" *ſame Sin of Ignorance*, which makes them *wreſt*
" *the Scriptures*, cauſe them alſo to ſlight and over-
" look the *Danger* of ſo doing. Certainly, my
" *Friends*, it is a great deal ſafer, and more ex-
" cuſable, to put an *ignorant Ruſtick* into an *Apo-*
" *thecary's Shop* to compound a Medicine of Drugs
" and Spirits, which he underſtands not, and con-
" fidently adminiſter the ſame to the *Bodies* of
" Men, than for ſuch Perſons as are led by *Ig-*
" *norance* and *Confidence*, to intermeddle with the
" *miniſterial* Employment. The *one*, perhaps, by
" Miſtake, may poiſon Men's *Bodies*; but the
" *other* their *Souls*. An ignorant *Pilot* or *Maſter*,
" that never learned the *Compaſs*, are rather to
" be truſted, among Rocks and Quick-Sands,

" than

" than a *proud, ignorant* Perſon with the Conduct
" of *Souls.*

" 2. What daring Preſumption is it to intrude
" ourſelves into ſo great and weighty an Employ-
" ment, without any *Call* or *Warrant* of CHRIST ?
" Rom. 10. 14. If every *Phaeton,* that thinks
" himſelf able, ſhall undertake to drive the *Cha-*
" *riot of the Sun,* no Wonder if the World be ſet
" on Fire. Gifts, and Abilities of Mind, are not
" of themſelves ſufficient to make a *Preacher.*
" Some *Lawyers* at the *Bar* may be as skilful as
" the *Judge* upon the *Bench* ; but without a
" *Commiſſion* they dare not ſit there.

" 3. The *Honour* you affect, to vent your un-
" ſound Notions with Liberty, is, in *Scripture-*
" *Account,* your *greateſt Diſhonour.* The *Scripture*
" reckons *falſe Teachers* among the *baſeſt* of the
" People. *The Prophet that teacheth Lies, he is the*
" *Tail.* i. e. the *baſeſt* Part of the whole Body
" of the People, Iſa. 9. 15. And ſo far is *due*
" *Goſpel-Liberty* from countenancing ſuch *danger-*
" *ous Irregularities,* that we find in a *clear Prophe-*
" *cy* of Goſpel-Times, what *Shame* GOD will
" pour upon them. Zech. 13. 4, 5. *They ſhall*
" *be brought with Shame enough to confeſs, I am no*
" *Prophet, I am no Husbandman, or Man taught to*
" *keep Cattle from my Youth.*

" 4. How much more *ſafe, regular,* and *advan-*
" *tageous* were it for ſuch as you, to fill your *own*
" *proper Places,* under *able* and *faithful* Goſpel-
" *Miniſters,* and to ſuck the *Breaſts* of *fruitful Or-*
" *dinances,* than to conſume and pine away by
" *ſucking your own Breaſts* ? I mean, living upon

" your

" your own *weak* and *insufficient Gifts*, in the *sin-*
" *ful Neglect* of CHRIST's *Appointments* ?"

Worthy also of a Place here are the Words of the famous Mr. BOLTON; and the rather, as they are admirably descriptive of some of the *Exhorters* of the present Day.* " Others there are (says " he) who may gloriously pretend, and protest " with great Bravery and Confidence, their As-" sent and Assistance to the best and holiest Cour-" ses; put on a temporary counterfeit Professi-" on, and fashionable Conformity to the Commu-" nion of Saints, that thereby they may pass " more fairly and plausibly, out of *one Calling* in-" to another; from a baser, lower, more neg-" lected, and toilsome Trade, into some other of " more Liberty, Acceptation and Ease: Or else " break out of all *Callings*; and so, by the *un-*" *hallowed Mystery of a sacred Cozening*, if I may " so call it, *live upon their Profession*; and by *a-*" *busing the tender Consciences of weak Christians*, " with the *controuling* and *countermanding Tyran-*" *nies*, as it were, of an *affected, furious Zeal, suck* " *out of them no small Advantage, and prey too plen-*" *tifully upon the People of GOD.* Such as these " are ready to pretend, and intimate, that such " base, earthly, and worldly Employment, and " spending of their Time, is disgraceful, and de-" rogatory to the Providence of GOD, and their " *Christian Liberty*; that with unworthy Detain-" ments, and Avocations, it interrupts them in " the Pursuit of their *general Calling*; disables " and hinders them in Discharge of holy Duties.

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* *His general Directions for a comfortable Walking with GOD*, P. 48, 49.

But

" But let them know, that *Christianity*, if *sound* and " *true*, doth not *nullify*, but *sanctify* our *particular* " *Callings*. Thou oughtest to continue with *Con-* " *scionableness* and *Constancy* in that *personal Call-* " *ing*, where thy *Calling to Grace* did find thee, if " it be warrantable and lawful." He proceeds in the next Paragraph,

" If any Man then, upon giving up his Name " to Religion, shall grow into Neglect, Distaste, " or Dereliction of his honest *particular Calling* ; " we may ever *strongly suspect him of Hollowness* " *and Hypocrisy*. It is the *confident Conclusion* of a " very learned and holy Divine, * " Though a " Man be endued with excellent Gifts, and be a- " ble to speak well, *conceive Prayer*, &c. with " some Reverence to hear the Word, and receive " the Sacraments ; yet, if he practice not the " Duties of Godliness *within his own Calling, all* " *is but Hypocrisy*." And a little onwards, " A " *true Convert* therefore is so far from casting off " *his personal Calling*, that after his *calling to Chri-* " *stianity*, he is won't to discharge the *Duties* " *thereof with far more Care and Conscience*, tho' " with a better Mind, more moderate Affections, " and for a blessed*er* End."

I cannot break off more pertinently than in the Words of Mr. Baxter, which I can heartily recommend, as containing the very Advice I would give at this Day. † " *Association*, says he, breed- " eth *Familiarity* ; and *Familiarity* breedeth *Love* ; " and Familiarity and Love to the *Godly* doth

* Perkins of *Callings*, P. 734. † *His Works*, Vol. 3. Page 203.

" lead

" lead to *Familiarity* and *Love* to GOD and *God-*
" *lineſs*. Uſe therefore often to *meet together*, be-
" ſides the more *publick Meeting* in the *Congrega-*
" *tion* ; not to *vent any unſound Opinions*, nor yet
" in *Diſtaſte of the publick Meeting*, nor in *Oppoſi-*
" *tion to it*, nor at the *Time of publick Worſhip* ;
" not yet to make a *groundleſs Schiſm*, or to *ſepa-*
" *rate from the Church* whereof you are *Members* ;
" nor to deſtroy the *old*, that you may gather a
" *new Church* out of its *Ruins*, as long as it hath
" the *Eſſentials*, and there is Hope of *reforming*
" it ; nor yet would I have you *forward to vent*
" *your own ſuppoſed Gifts, and Parts, and Teaching* ;
" ----nor to attempt that in the *Interpretation of*
" *difficult Scriptures*, or *Explication of difficult Con-*
" *troverſies*, which is beyond your Ability, though
" perhaps *Pride* may tell you, that you are as *a-*
" *ble as any*. But the Work I would have you
" meet about is this, to repeat together the Word
" you have *heard in public*, to pour out your
" *Joint-Prayers* for the *Church*, and *yourſelves* ;
" to join in *chearful Singing* the Praiſes of GOD ;
" to open your Scruples, and Doubts, and Fears,
" and get Reſolution ; to quicken each other
" in Love, and Heavenlineſs, and holy walking :
" And all this, not as a *ſeparated Church*, but as
" a Part of the Church more diligent than the
" reſt in redeeming Time, and helping the Souls
" of each other Heaven-ward.

" I know that many of late do abuſe *private*
" *Meetings* to *Schiſm*, and to *vilify GOD's Ordi-*
" *nances*, and *vent the windy Iſſue of their empty*
" *Brains*. But betwixt theſe Extreams I adviſe
" you to walk ; and neither to *forſake the Aſ-*
" *ſembling of yourſelves together, as the Manner of*
" *ſome is* ; not yet to be carried about *with di-*

verſe

" *verſe and ſtrange Doctrines* : But let all your " *private Meetings* be in *Subordination* to the *pub-* " *lic* ; and by the *Approbation* and *Conſent* of " your *ſpiritual Guides*, and not *without* them of " *your own Heads.*"

Another *bad* Thing, I muſt not omit to mention, is, the *Confuſion* that has been ſo common, of late, in ſome of our *Houſes* for *Worſhip* ; I mean not only on Account of the *Screamings* and *Shriekings* of the People, but their *talking*, and *praying*, and *exhorting*, and *ſinging*, and *laughing*, and *congratulating one another* by *ſhaking Hands*, and ſometimes *kiſſing* ; and all at the *ſame Time*, and in the *ſame Aſſembly* : On which Things their Hearts have been zealouſly ſet, that the *ſame Houſes* have ſcarce been emptied for a *Week* together, *Night* or *Day*. It may ſeem incredible ſimply to relate theſe Facts ; but they are the real Truth. Says a Friend, in giving an Account of ſome Things, he was himſelf a *Witneſs* to, --- " Half a Score of " them would be *exhorting all together*, and more " many Times ; and ſome would be *praying* ; ſome " again would do nothing but *ſing*, and that for " an Hour, or more : And thus there would be " *exhorting*, *praying*, *ſinging*, all at the *ſame Time* " by thoſe different Perſons ; whereby the Noiſe " was ſo confuſed and loud, that a Perſon could " ſcarce ſpeak to another ſo as to be heard." And a little onwards, --- " The Meeting was car- " ried on with what appeared to me great Confu- " ſion ; ſome *ſcreaming* out in Diſtreſs and An- " guiſh ; ſome *praying* ; others *ſinging* ; ſome a- " gain *jumping up and down* the Houſe, while o- " thers were *exhorting* ; ſome *lying along* on the " Floor, and others *walking* and *talking* : The " whole with a very great Noiſe, to be heard at a

" *Mile's*

" *Mile's* Distance, and continued almost the whole " Night." And yet again, " Many of the *young* " *Women* would go about the House *praying* and " *exhorting;* then they would separate themselves " from the other People, and get into a Corner " of the House to *sing* and *rejoice* together; and " then they would break forth into as *great a* " *Laughter as could be*, to think, as they expresst it, " that they should go Hand in Hand to Heaven. " Then they would speak it over again, and shout " out into a *great Laughter*, *laughing* and *singing*, " *jumping up and down*, and *clapping their Hands* " together; and some would be so filled with *Joy*, " as they pretended, that they could not *stand* or " *walk*: And all this, when, at the same Time, " there were *threescore* Persons lying, some on the " Floor, some across the Seats, while others were " held up and supported in great Distress." And, after some other Things upon the Times he adds, " Thus they spent more than *seven* Days. The Meet- " ing-House was scarce empty, but some or other " were there, the whole of the Time, both *Night* " and *Day*." Agreable whereto is another Account from another Part of the Country, " ----- " They had a publick Exercise *every Day*, and for " *nine Nights* successively. Numbers of the Peo- " ple continued the greatest Part of the Night, " in the utmost Disorder. They were *groaning*, " *crying out*, *fainting*, *falling down*, *praying*; *exhort-* " *ing*, *singing*, *laughing*, *congratulating* each other, " which they did by *shaking Hands* and *Embraces*. " (the latter was commonly practised by *differ-* " *ent Sexes*) and by the *fifth* Night, there were " almost *three Hundred* thus affected, who were " acting their different Parts at the *same Time*; " which occasioned inexpressible Confusion, and " render'd it impossible to make a just Observa-

" tion

" upon all that paſſed; but I evidently found." —
To the like Purpoſe is what we have printed in the BOSTON *Poſt-Boy*,† —" He (Mr. D----T) and " ſome other Miniſters, and young gifted Bre- " thren, held forth every Day on the *Commence-* " *ment* Week, and generally continued 'till *ten* or " *eleven* at *Night*, and then a great Part of " their Carryings on was, not by *praying*, *ſinging*, " and *Preaching upon a Text* as uſual; but one " would make a *ſhort Prayer*, then another give " a *Word of Exhortation*: Then one would pro- " poſe a *Pſalm*, then another a *Prayer*, then ano- " ther a *Word of Exhortation*, and ſo on, without " any certain Order, or Method; ſo that in one " Meeting of two or three Hours, there would " be, it may be, 20 or 30 diſtinct Exerciſes car- " ried on, by 5 or 10 diſtinct Perſons; ſome " ſtanding in the *Pulpit*, ſome in the Body of " the *Seats*, ſome in the *Pews*, and ſome up *Gal-* " *lery*; and oftentimes, *ſeveral of them would* " *ſpeak together*: So that ſome *praying*, ſome *ex-* " *horting*, and *terrifying*, ſome *ſinging*, ſome *ſcream-* " *ing*, ſome *crying*, ſome *laughing*, and ſome *ſcold-* " *ing*, made the moſt amazing Confuſion that ever " was heard."

I could go on with Accounts of this Nature, as I have had them from Numbers of Perſons, upon the Evidence of their *own Eyes* and *Ears*; but 'tis needleſs in ſo plain a Caſe. There are few Places, where the *late Commotion* has been; eſpecially, where it has been ſpoken of as *remark-* *able*, but there has been *this Appearance* alſo in a leſs or greater Degree: Yea, and ſo high were the People in their Opinion of it, as a *Sign* of

† Numb. 391.

the *extraordinary* Presence of the SPIRIT with them, that if you talk'd with them to shew them the *Indecency* of such Carryings on, they would only pity you, and speak of you, as poor *carnal Sinners*, destitute of the SPIRIT, and in the *broad Way to Hell.*

To such as may still be of this *Temper* of Mind, I have nothing to say, as not thinking them fit Persons to be reasoned with; and as to others in the *sober Exercise* of their *Understanding*, the bare Relation of such *Extravagancies* is enough to expose them; especially, when they are compar'd with the like *Disorders* in the Church of CORINTH, condemned by the Apostle PAUL,* and upon this eternal Maxim of Truth, That *GOD is not the Author of Confusion, but of Peace, as in all the Churches of the Saints.*‡

The last Thing I shall mention as of *dangerous Tendency*, is that *Spirit of Error* which is gone forth into the Land. And here it will be necessary to descend to Particulars, under each of which I might easily enlarge, but find my self oblig'd to contract, lest this Volume swell beyond its intended Size.

The first *Error* I would take Notice of, is that which supposes *Ministers*, if not *converted*, uncapable of being the *Instruments* of *spiritual Good* to Men's Souls. Mr. WHITEFIELD very freely vented this Error. I have myself been present, when he delivered that from the *Pulpit*, upon this Head, which I could not but think very unsafe; and, in what he has wrote, his Language is such as e-

* 1 Cor. 14. 23, 26. ‡ V. 33.

evidently

evidently tends to lead People into *wrong Sentiments* about the *Preaching* of Miniſters, if thought to be *unconverted.* His Words are theſe,‡ " The " Reaſon why Congregations have been ſo dead, " is becauſe they have *dead* Men preaching to " them. ---- For how can *dead Men beget living* " *Children* ? Its true indeed, GOD may *convert* " People by the *Devil,* if he pleaſes ; and ſo " he may by *unconverted* Miniſters. But I be- " lieve, he ſeldom makes Uſe of *either of them* " for this Purpoſe.* No, the LORD will chuſe " Veſſels made meet by the Operation of the " BLESSED SPIRIT for his ſacred Uſe." And a few Pages onwards, § " I inſiſted much, in my Diſ- " courſe upon the Doctrine of the New-Birth, " and alſo the *Neceſſity* of a Miniſter's being *con-* " *verted,* before he could *preach CHRIST aright.*-- " *Unconverted* Miniſters are the *Bane* of the Chri- " ſtian Church." And in his *Sermon* at GLASGOW,

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‡ *Journal at* NEW-ENGLAND, P. 70.

* Mr. TENNENT's Language upon this Head of unconverted Miniſters is much the ſame. In his *Sermon* at NOTTINGHAM, P. 8. He has theſe Words, " Is a *dead* Man fit to bring others to *Life* ? Sad " Experience verifies the Unprofitableneſs of the " Miniſtry of unconverted Men.----What if ſome " Inſtances could be ſhewn of unconverted Mini- " ſters being inſtrumental in convincing Perſons of " their loſt Eſtate ? The Thing is very rare and " extraordinary. And for what I know as many " Inſtances might be given of *Satan's* convincing " Perſons by his Temptations. Indeed, its a Kind " of *Chance-Medley*, both in Reſpect of his Fa- " ther and his Children, when any ſuch Event " happens."

§ P. 85, 86.

on *Luke* 4. 18, 19. " It is absolutely necessary " before a Minister undertake to preach the Gos- " pel, that he have an experimental Acquaintance " with JESUS CHRIST." Page 6. " It is indeed " impossible in the very Nature of Things, that " a Man should preach CHRIST who doth not " know him." Page 8. " I believe GOD doth " not convert others by unconverted Men." P. 12.

I don't observe, in these Passages, any Distinction between Ministers in a *private Capacity as Christians*, and as *Officers in the Church of* CHRIST. In the first Sense, Conversion is as *necessary* for *Ministers* as People ; nor can they, except they be *converted*, enter into the Kingdom of GOD. But *Conversion* does not appear to be *alike necessary* for *Ministers* in their *public Capacity*, as *Officers* in the Church. That they should be *converted* is, no doubt, a Matter of great Importance ; nor will it be denied, that *converted* Ministers, *cæteris paribus*, are much the best qualified Persons to serve the great Ends of the Ministry, in forming Men to Holiness, and building them up through Faith unto Salvation : But that this is *necessary* to their being *true Ministers*, we no where find in the *Word of GOD* ; much less that they can no more *beget* (i. e. as *Instruments*) *Children* in the *spiritual*, than *dead Men* can in the *natural* Sense : Nor are they, any where in the *Bible*, compar'd to the *Devil*, and put upon a *Par* with him in Respect of *Unfitness*, as *Instruments* in the Business of *Conversion*, or the Likelihood of GOD's making Use of them as *Instruments* in this Work. Suggestions of this Nature are the Fruit of Men's *own Imaginations*, and not what they have fetch'd from that *unerring Rule*, the *Scripture of Truth*.

Neither

Neither does this *Gentleman* distinguish between *visible* and *real Conversion*; which is a very *necessary Distinction* in this Case. 'Tis readily own'd, VISIBLY *unconverted Men* are *unfit* to be *Ministers*, and ought not to be so. That is to say, Men who are *visibly unsound in the Faith*, or of a *bad Life*, should, upon no Terms, be *admitted* into the *Ministry*; or if, after they have been in the Ministry, this should appear to be their Character, they ought to be *turn'd out of it*. But can this be truly said of those who are *visibly*, though not *really*, the Men it is required they should be? By no Means. The LORD JESUS CHRIST has given his Church no *Rule* by which they can discover *secret Hypocrisy*: And notwithstanding the closest Adherence to *Scripture* Directions, *Hypocrites* may be *admitted* into the *Ministry*; and being admitted, can't but on *visible Evidence* be *excluded*; nay, as the Case may be, it would be an *open Violation* of the Laws of JESUS CHRIST to displace them from their *Office*. And would CHRIST have suffered it to be thus, if Persons *visibly holy*, tho' not *really* and *inwardly* so, might not be employ'd in the *Work* of the *Ministry*? If such were as *unfit* as the *Devil* for this Employment, and as *unlikely* to be us'd as *Instruments* for Good to Men's Souls, is it possible the *compassionate* JESUS should leave his Church without some *certain Criterion*, by which they might know, who were *inwardly hypocritical* when their *outward Appearance* was good, and who were not? And for Want of *such a Mark*, must not the Minds of serious, well-dispos'd People, be in eternal Perplexities about their Ministers, as *not being able to know* whether they are *really converted*, and not having *sufficient Means to know*?

The Truth of the Matter, in ſhort, is this ; VISIBLE *Holineſs* is that *alone*, the Laws of JESUS CHRIST will allow us to judge by ; and if *Miniſters* are *holy* in *this Senſe*, they are to be treated as the *Miniſters of CHRIST* ; and People may in *Faith* attend their *Preaching*, hoping for a divine Bleſſing :

Nor is it reaſonable to think a merciful GOD would withhold his Bleſſing, meerly becauſe the *Preacher* is not the Man *inwardly*, he profeſſes to be *outwardly*. 'Tis indeed a downright *popiſh Principle* to make the *Efficacy* of *Ordinances* depend on the *unknown ſecret Holineſs* of the *Adminiſtrators* of them.

Agreable to theſe Sentiments is the following *Article*, in the WESTMINSTER *Confeſſion of Faith*,† " The Grace which is exhibited in, or by the *Sa-* " *craments* rightly us'd, is not conferred by any " Power in them : Neither doth the EFFICACY " of a *Sacrament* depend upon the PIETY, or *In-* " *tention* of *him* that doth adminiſter it ; but up- " on the *Work of the SPIRIT*, and the *Word* of " *Inſtitution*, which contains, together with a Pre- " cept authoriſing the Uſe thereof, a *Promiſe of* " *Benefit* to *worthy Receivers*." It may be worth a Remark, *this Article* has a Place, Word for Word, in the NEW-ENGLAND *Confeſſion of Faith*, drawn up, own'd and conſented to, by the *Elders* and *Meſſengers* of *theſe Churches*, aſſembled in BOSTON, May 12. 1660 ; being the ſecond Seſſion of that *Synod*.* And conſonant hereto is the 26th *Article* of the *Church of* ENGLAND. The Words are, " Although in the *viſible* Church, the Evil

† Chapter 26. Sect. 3. * Chapter 28. Sect. 3.

be

" be ever mingled with the Good, and ſometime " the Evil have *chief Authority* in the *Miniſtration* " of the *Word* and *Sacraments* : Yet, foraſmuch " as they do not the ſame in their *own Name*, but " in CHRIST's ; and do *miniſter* by his Commiſ- " ſion and *Authority*, we may uſe *their Miniſtry*, " both in *hearing the Word of GOD*, and in *receiv-* " *ing the Sacraments*. Neither is the *Effect of* " *CHRIST's Ordinance taken away by* THEIR WICK- " EDNESS, *nor the Grace of GOD's Gifts diminiſhed* " *from ſuch, as by Faith, and rightly, do receive the Sa-* " *craments miniſtred to them* ; *which be* EFFECTUAL " *becauſe of CHRIST's Inſtitution and Promiſe, al-* " *though they be miniſtred by evil Men.*"

Upon which I would obſerve, This is one of the *Articles*, Mr. W----D *ſubſcrib'd* at his *Ordinati-on* ; expreſſing both his *Aſſent* and *Conſent* to it as the Truth of GOD : Yea, this is one of *thoſe Articles*, he, ſome Time before his *Ordination*, made *Obſervations upon, and prov'd by Scripture*, as he himſelf declares.* And as he has ſo often publickly chaſtis'd others for *contradicting* with their *Lips*, and *Pens*, what they had *ſubſcrib'd with their Hands*, I hope he will conſider his own Conduct, and, for the Time to come, pay a greater Regard to *this Article* he has ſubſcrib'd to as *true*, and *proved to be ſo from Scripture* ; or no more fault that in others, for which he is to blame himſelf.

The Words of Bp BURNET, in his *Expoſition* of this Article will come in pertinently here. Says he,† "The Occaſion that was given to this *Article*,

* See *his Life*, Page 40. † His *Expoſition of the* 39 *Articles*, P. 295, 296.

" was the Heat of some in the Beginnings " of the *Reformation*; who being much offend- " ed at the public Scandal which was given by " the *enormous Vices* that were, without any " Disguise, practised by the *Roman Clergy*, did " from thence revive the Conceit of the DONA- " TISTS, who thought that not only *Heresy* and " *Schism* did invalidate sacred Functions, but that " *personal Sins* did also make them void." Upon which he thus argues, " Sacraments are to be " considered as *public Acts* of the *Church*; and " though the Effect of them, as to him that re- " ceives them, depends upon his Temper, his " Preparation and Application, yet it cannot be " imagined, that the Virtue of those fœderal Acts, " to which Christians are admitted in them, the " *Validity* of them, or the *Blessings* that follow " them, can depend on the *secret State* or *Temper* " of *him* that *officiates*. Even in the Case of *pub-* " *lic Scandals*,----we must distinguish between the " Things which the Ministers of the Church do, " as they are *public Officers*, and what they do as " they are *private Christians*. Their Prayers and " every Thing else that they do, as they are *pri-* " *vate Christians*, have their Effect only according " to the *State* and *Temper* they are in, when they " offer them up to GOD; but their *public Func-* " *tions* are the Appointments of CHRIST in which " they officiate: They can neither make them " the better, nor the worse by any Thing that " they join to them." He therefore concludes, " This Opinion which was taken up, perhaps, " from an *inconsiderate Zeal* against the Sins and " Scandals of the *Clergy*, is without all Foundation, " and must needs cast all Men into *endless Scru-* " *ples*, which can never be cured."

I shall only add, this Error, which, among us, took *Rise* from Mr. W----D, has been propagated to so many, that 'tis now the *prevailing* Opinion among our *new Converts*, and I wish I could not say, among some of their *Leaders* also: And to such a Height are they grown in it, that the *worst Names* are not thought too bad to bestow upon many *Ministers*,† not because of any Thing amiss in

† A surprising Instance of this, we have in Mr. TENNENT, notwithstanding his Character by Mr. WHITEFIELD, as a mighty charitable Man. Perhaps, there cannot be produced, out of any Author, a greater Number of more *slanderous Names* than he has freely bestowed upon the *Body of the Clergy of this Generation.* I shall here present the Reader with a List of them, as they have been collected out of his *Sermon* at NOTTINGHAM, and publish'd by the *Synod* at PHILADELPHIA. They are therein represented as "*Hirelings*; *Caterpillars*; *Letter-learned-Pharisees*; *Men that have the Craft of Foxes, and the Cruelty of Wolves*; *plaistered Hypocrites*; *Varlets*; *the Seed of the Serpent*; *foolish Builders, whom the Devil drives into the Ministry*; *dry Nurses*; *dead Dogs that cannot bark*; *blind Men*; *dead Men*; *Men possessed with the Devil*; *Rebels and Enemies to GOD*; *Guides that are Stone-blind, and Stone-dead*; *Children of Satan, that, like their Father, may do good to Men's Souls by Chance-Medley*; *Daubers with untempered Mortar*; moral *Negroes*; *Salt without Savour, that stink in the Nostrils of GOD and Man*; JUDAS's, *whose chief Desire is to finger the Penny, and to carry the Bag*; *murderous Hypocrites*, that are *to take Care lest they feel the Force of a Halter in this World, or an aggravated Damnation in the next*; *subtle selfish Hypocrites, that would not let one honest Man come into the Ministry*

in their *Doctrine*, or *Converſation*, but becauſe they are pleas'd, in open Violation of the Chriſtian Law of *Charity*, to look upon them as *unconverted*: And as to *all* ſuch, however *exemplary* they may have been for the *Purity* of their *Doctrine* and *Manners*; and this, for a Courſe of Years, they are ſo far from owning them as *true Miniſters*, that they freely ſpeak of them, as *Phariſees*, *blind Guides*, *Wolves in Sheep's Cloathing*, *Miniſters* of *the Devil*, and what not. Which leads me to mention another Error naturally ſpringing from this, viz.

That which juſtifies People in a *Withdraw* from thoſe Miniſters they look upon as *unconverted*, though *ſound in the Faith*, and of a *viſible good Converſation*. The many *ſeparate Meetings* in the Land are a Proof of the general Spread of this Error: Nor are the *Gentlemen* unknown, who have gone up and down the Country, preaching this Doctrine, and ſpiriting People to *Schiſm* and *Faction*.

'Tis pretended, "they ought not to *hear un-* "*converted Miniſters*." If ſo, they ought ſurely to

"*Miniſtry if they could help it*; *Swarms of Lo-* "*cuſts*; *Crowds of Phariſees, that have as cove-* "*teouſly, as cruelly, crept into the Miniſtry, in this* "*adulterous Generation, who as nearly reſemble the* "*Character given of the old Phariſees, as one Crow's* "*Egg does another, whoſe Hearers are as blind as* "*Moles, and dead as Stones*; *Succeſſors of* NICO- "DEMUS; *blind Leaders of the Blind*; *Forma-* "*liſts*; *dead Drones*; *Sons of* SCEVA, *with a* "*fine long String of Prayers*; *falſe Apoſtles*; *de-* "*ceitful Workers, Miniſters of Satan*, &c." See the *Examiner*, P. 149.

to be well satisfied, that they are *unconverted*: Nor will evil Surmisings, or unchristian Jealousies suffice in this Case. There must be *good Proof, visible Evidence*; or, the Gospel of CHRIST will never justify them in their *Withdraw*. And can this be justly pleaded, in Respect of *any one Separation* in the Land? Will any venture to speak it out, in plain Words, of any of the Ministers who are withdrawn from, that they are *unsound in the Faith*, or of *a bad Life*? How then can it be proved, that they are *unconverted*? They may be so, 'tis true, notwithstanding the most goodly Appearance; but 'tis not evident to the World, that they are: And 'tis contrary to the Gospel to judge ill of a *private Brother*, much more of a *public Officer*, but upon *visible Evidence*.

But suppose they are *unconverted*, and this is evident by what is *visible*. Is *separating* from their Ministry the *first* Thing necessary? Even a *self-condemned Heretick* is not to be *rejected*, till after a *first* and *second Admonition*. The *first* Thing to be done is, to enter a Process against them, according to *Gospel-Rule*. They are CHRIST's *Officers*, 'till the *Discipline of his Kingdom* has been exercis'd upon them: And 'till then, they ought not to be *separated* from, (unless it can't be obtain'd) though we should think, and upon good Grounds too, that they are *unconverted*: And this is the Method prescrib'd in the ORDER of these Churches, and of *every other Church* in the whole *Protestant* World.

"But their Preaching is *bad*, and tends to *lead* "*Souls to Hell.*" But does this necessarily follow upon their being *unconverted*? They may notwithstanding preach the *Truth as it is in JESUS*; and,

and, if they are Men of *ſuperior* Attainments, may ſet it in a clearer and ſtronger Light, than others of *ſmaller Gifts*, though *converted*. And can it be any other than the Fruit of groſs Prejudice to ſay, that the Truths of the Goſpel *lead to Hell*, only becauſe preach'd by Miniſters ſuppos'd to be *unconverted*? Are the ſame Truths *ſaving* or *damning*, as delivered by *converted*, or *unconverted* Miniſters? 'Tis impoſſible the differing Characters of Men ſhould make ſuch a Difference in the *moral* Effects of the ſame Truths. Or, if theſe Miniſters, who are called *unconverted*, preach *Doctrines* inconſiſtent with the Goſpel, and in the *Nature* of them deſtructive to Men's Souls, let it be made to appear: Nothing would be more effectual to put them to Silence.

"But 'tis ſeen there is no *good Effect* of the "Preaching of *unconverted* Miniſters." If by *unconverted* Miniſters be mean't ſuch, as have been guilty of the moſt *filthy Uncleanneſs*, under the *higheſt Aggravations*, the Preaching of ſuch han't been without *good Effect*, even according to the Mind of thoſe who make this Objection. For 'tis generally known of a famous Preacher, horribly guilty in this Kind, and prov'd to have been ſo, and depos'd from the Miniſtry on this Account, that the *Effect* of his Preaching, in the *Extraordinaries* of the preſent Day, equal'd, for a Time, all that the moſt noted among our *new Preachers* could pretend to. He ſo preach'd as to be flock'd after by Multitudes of all Sorts; and ſo far as *ſhrieking*, and *ſcreaming*, and *falling down*, and being in *Agonies of Diſtreſs*, or *Raptures of Joy*, are a Sign of the *good Effect* of Preaching, he might compare with any for the Evidences of it: But he was a *converted* Miniſter, in the Opinion of the

the People; and there han't been, 'tis true, these *Extraordinaries* following the Word preach'd by those called *unconverted*; though they hope notwithstanding, they have not laboured altogether in vain. Other *Effects* they could speak of, which they think a Sign of some Success; though they desire not to boast, and would lament that they have seen no more *real Fruit* of their Endeavours. But if their Preaching had been attended with less Success, 'tis no Argumeut, either that they are *unconverted*, or that People should not own them as the Ministers of CHRIST. *The Wind bloweth where it listeth.* The *best* Ministers in all Ages have complain'd for Want of Success: Even that mournful Lamentation of the Prophet,‡ *Who hath believed our Report? And to whom is the Arm of the LORD revealed?* The great SAVIOUR of the World applies to *himself*, and the *Unsuccessfulness* of his *own Labours* for the Good of Souls.§ And 'tis observable, when the Prophet ISAIAH had said, * *I have laboured in vain, I have spent my Strength for Nought and in vain*, he not only adds upon it, *yet surely my Judgment is with the* LORD, *and my Work with my GOD*; but the LORD *that formed him from the Womb to be his Servant*, is introduced declaring,† that *he should be glorious in the Eyes of the LORD, and his GOD should be his Strength.*

In fine, 'tis pleaded these *unconverted* Ministers are to be *withdrawn* from, "becauſe there is no "*Validity* in their Administrations." This is more easily said than prov'd. And People should be

‡ Isa. 53. 1. § John 12. 38. * Chapt. 49. 4.
† Verse 5.

careful

careful how they advance such a Principle as this; for they may not be aware what it will end in. GOD only knows who, among Ministers, are really *converted*; and if the Administrations of such *only* are *valid*, who can with Safety venture to sit under the Preaching of any Minister living? But this is not all; if *real Conversion* is necessary to the *Validity* of ministerial Administrations, who can say they have been *validly* baptized, or admitted into the Church? It must forever remain a Perplexity to a Man's Mind: and the same Difficulty would return, if he was to be baptised, and admitted into the Church ten Times over: Yea, so destructive a Principle is this, that no Man can know whether there is any *true Church*, or *valid Ordinances*, in the Town, Province, or Kingdom, he belongs to. The plain Truth is, the *Validity* of Gospel-Administrations, (as has been said) does not depend upon the *real Conversion* of the Minister, nor upon our Opinion of him in this Respect, but upon his being CHRIST's *Officer*, improved by him to dispense the Ordinances of his Kingdom, which he may be, though he is *inwardly* another Man than he appears to be *outwardly*.

Pertinent to this Purpose are the Words of Mr. JOHN STILLINGFLEET. Says he, † "If the Mini-
"ster be *bad*, yet if he preaches the *Word* of
"GOD, we must receive the Word, because we
"are not so much to regard the *Man preaching*,
"as *the Word preached*.----'Tis not the *Person*, but

† See his *Demonstration of the Divine Presence in the Places of religious Worship*, Page 132, 133, 134, 135.

"the

" the *Office*; not the *Man*, but his *Miniſtry*; " not his *Life*, but his *Doctrine*, we are to look " to.----When CHRIST ſent out his *twelve Apoſtles* " to preach, of *all* of them he ſaith, *He that re-* " *ceiveth you, receiveth me*; yet, one of theſe was " JUDAS ISCARIOT, *who alſo betrayed him.* We " plainly ſee by CHRIST's own Words, we may " receive CHRIST by the Miniſtry of JUDAS, a " *Traytor*, I might ſay, a *Devil.* The Expreſſion, " 'tis true, is harſh; but our SAVIOUR fears not " to ſpeak thus of one, whom he had perſonally " ſent to preach the Goſpel, *one of you is a Devil*, " meaning JUDAS: Nay, the Scripture makes no " Difference between JUDAS, and the other Diſ- " ciples, in the Succeſs of the Miniſtry. They " *all* twelve were ſent out, they *all* did Miracles, " they *all* returned to CHRIST, and gave him an " Account of their Succeſs. To them *all* CHRIST " ſaid, he had *ordain'd they ſhould go out*, viz. in " preaching, and *bear much Fruit*, viz. in their " Miniſtry. And Philip. 3. there were *falſe* " *Apoſtles* who *preached CHRIST out of Envy*, ſup- " poſing to add more Affliction to PAUL; which " muſt needs be an high Degree of Malice and " Wickedneſs: Yet, PAUL ſaid, *he rejoiced that* " *CHRIST was preached* however; which could " not be, if their preaching did no Good." And a little onwards, " If this Principle once prevail, " *that a Miniſter ought not to be heard that is un-* " *godly*, though he preaches nothing but *ſound* " *Doctrine*, it would lay a certain Foundation for " SEPARATION from the outward Means and Or- " dinances, at leſt, from the Adminiſtration of " them, as now they are enjoyed. For the Caſe " would preſently return hither, as it is with " MANY ALREADY, not whether the Miniſter be re- " ally ungodly or no, but whether he ſeems ſo

" to

" to them ; and if he anſwers not thoſe Cha-
" racters of Godlineſs they have laid down, then
" they are oblig'd to hear him no more. Such
" *ſad Works* do *bad Principles*, and *erroneous Conſci-*
" *ences* make in the Church of GOD. A ſad Ex-
" ample of this may be ſeen among the QUAKERS,
" who, upon the fore-mentioned Principle, reject
" and throw off *all the now Miniſters of* ENGLAND,
" making no Difference. ----- How much better
" may we determine thus, the Office of the Mi-
" niſtry is ſacred, tho' *Miniſters* may be *ungodly*.
" The Promiſe of CHRIST's *Preſence* is made to
" Perſons for the OFFICE SAKE, and not to the
" Office for the *Perſons* ; ſo to the Office *more*
" than to the Perſons."

A third *Error* of the Times is, a *preſumptuous Dependance* on the *bleſſed SPIRIT*. I ſay a *preſumptuous Dependance*, becauſe I mean not to blame in any a true *Goſpel-Reliance*. For the *Divine SPIRIT* is the *great Operator* in the *Kingdom* of *Grace*. 'Tis he that begins a Work of GOD in Men's Hearts ; 'tis he that muſt carry it on ; and by his Power only can they be kept from falling, and preſerv'd blameleſs to the heavenly World. And we are not only allow'd, but requir'd, to place our Dependance on him for theſe Things : Nor can we, in any other Way, expect to be form'd to a Meetneſs for the Favour of GOD here, or the Enjoyment of him hereafter. But inſtead of *depending*, Men may *preſume* upon the *bleſſed SPIRIT* : And this is the *Error* of the *preſent Day* ; and it appears in the following Inſtances.

The *firſt* is, their *ſo* depending on the Help of the SPIRIT as to *deſpiſe Learning*. To this it

is

is owing, that so many speak *slightily* of our *Schools* and *Colleges*; discovering a Good-Will, were it in their Power, to raise them to their Foundations. †

To

† It may not be amiss to remark here, that *the Churches*, in this Province, assembled together by their *Elders* and *Messengers*, particularly mention it as a *necessary Expedient* in order to a *Reformation*, "that good and effectual Care should be taken, respecting *Schools of Learning*." And they reason upon it in the following Manner. "The Interest of *Religion* and *good Literature* have been won't to rise and fall together. We read in the *Scripture* of *Masters* and *Scholars*, and of *Schools* and *Colleges*. 1 Chron. 25. 8. Mal. 2. 12. Acts 19. 9. and 22. 3. And the most eminent *Reformers*, among the LORD's People of old, thought it their Concern to erect and uphold them. Was not SAMUEL (that great Reformer) PRESIDENT of the *College* at NAJOTH, 1 Sam. 19. 18, 19; and thought to have been one of the *first Founders* of *Colleges*? Did not ELIJAH and ELISHA restore the *Schools* erected in the Land of ISRAEL? And JOSIAH (another great Reformer) shew'd Respect to the *College* at JERUSALEM, 2 Kings 22. 14. *Ecclesiastical* Story informs, that great Care was taken by the *Apostles*, and their immediate Successors, for the settling of *Schools* in all Places, where the Gospel had been preached, that so the *Interest of Religion* might be preserv'd, and the *Truth* propagated to succeeding Generations. It is mentioned as one of the greatest Mercies that ever GOD bestowed upon his People ISRAEL, that he *raised up of their Sons for Prophets*, Amos 2. 11. Which had Respect to their *Education* in *Schools of Learning*. And we have all Cause to bless GOD, who put it into the Hearts of our *Fathers* to take Care concerning this Matter. For *these Churches* had been in a *State most deplorable*, if the LORD had not

To the ſame Cauſe it may be aſcrib'd, that ſuch *Swarms* of *Exhorters* have appear'd in the Land, and been admir'd and run after, though many of them could ſcarce ſpeak common Senſe, under the Notion of *immediate Impreſſions* from the SPIRIT, and that *his Aſſiſtance* would more than ſupply the *Want of Learning*. And to the ſame Cauſe ſtill it muſt be attributed, that ſo many *Miniſters* preach, not only without *Book*, but without *Study*; and juſtify their doing ſo, leſt, by *previous Preparation*, they ſhould *ſtint* the SPIRIT.

But what is this better than *Preſumption*? 'Tis not *now* as it was in the *firſt Days* of the Goſpel. Men were then aſſiſted in a *miraculous* and *extraordinary* Manner; but they have *now* no Reaſon to expect the *SPIRIT's Help*, only in the Way of *Means*; upon the due Uſe of their own *Powers*, by attending to *Reading*, and *Meditation*, and *Prayer*.

---

bleſt the *College*, ſo as from hence to ſupply moſt of the Churches as at this Day. When NEW-ENGLAND was poor, and we were but few in Number comparatively, there was a Spirit to encourage *Learning*, and the *College* was full of *Students*, whom GOD hath made Bleſſings, not only in this, but in other Lands; but it is *deeply to be lamented*, that *now*, when we are become many, and more able than at our Beginnings, that *Society*, and *other inferior Schools*, are in ſuch a low and languiſhing State. *Wherefore*, as we deſire that *Reformation* and *Religion* ſhould flouriſh, it concerns us to endeavour that both the *College*, and *all other Schools of Learning*, in every Place, be duly inſpected and encouraged. See the Reſult of the *Synod*, aſſembled Sept. 10. 1679. under the *Anſwer* to their *ſecond Queſtion*.

This

This same *Error* was common in the *Country*, in former Times. It was then said, they needed *no Books* but the *Bible*; and instead of *using Learning*, they must *rely on the SPIRIT. Private Men's Prophesying* became too much the Practice, to the *Neglect* and *Contempt* of the *Ministry*. They pleaded, there was no Need of *Learning* in *preaching*, and that one of them could by the SPIRIT do better, than the Minister by his *Learning*; as if the SPIRIT and *Learning* were Opposites: which is so far from being the Truth, that *Learning* is a *special Instrument*, the SPIRIT uses in the Business of *Preaching*. I have elsewhere shown at large, the Sentiments of *our Fathers* upon this Head, and with what Faithfulness they testified against *such Notions* of the SPIRIT, as render'd *Learning* a Thing useless.

I shall only add here, some Words from the celebrated Mr. BAXTER, wonderfully adapted to the present Case. "It is (says he†) a desperate "and destructive Conceit in any Man, to think, "that because he hath the SPIRIT, he is therefore "more able to expound Scripture, or teach it to "the People, or understand Controversies, than "*learned* Men who have not the *Spirit of Holiness*, "----And upon this Account, Men cry down *human Learning*, and *Ministers* for esteeming it, "and cry up the SPIRIT, to a Use that GOD doth "not intend it. I have no Mind, the LORD "knows, to set up any Thing of *Man* against "GOD; nor GOD's *common Gifts*, above his "*special*; nor to draw any Soul into an undue "Esteem of any Thing that is in their Guides, "but only to shew them the naked Truth." I

† *His Works.* Vol. 2. Pag. 286.

" would intreat therefore all poor deluded Souls,
" that are carried away with these forementiond
" Mistakes, to lay by their Prejudice and Passion
" a while, and to weigh impartially the following
" Things.

" Can you understand any *Scripture*, without
" the Help of *Learning* in *yourselves*, or *others* ?
" The SPIRIT delivered it to the World in GREEK
" and HEBREW : Can you understand it before
" it is translated ? If not, then the Knowledge
" of those *Tongues* is *necessary* in the *Translators*.
" And would you have us so wholly take up all
" on Trust from them, from Age to Age, ever
" after, as not to know, whether they translate
" it true or false ? Or, whether there be any
" such Thing as they tell us ? If you *yourselves*
" must take it upon *Trust*, from those who do
" understand it, when you do not, methinks, you
" should so much the more honour and reverence
" them, whom you are fain to be so much behold-
" en to, and whom you must trust in a Matter
" of such Concernment to your Salvation ; as
" whether any of this was ever in the Text of
" the *Hebrew* and *Greek*, which you find in the
" *English*. Sure, that which is so laudable in the
" *Translators*, is not to be contemn'd in your
" *Teachers* ! What if the *Rhemist Papists* tell you,
" that the *Bible* is falsly translated, I pray you,
" what Answer will you give them, if none of
" *your Teachers* knew it to be otherwise, whose
" Words you must take as *credible* Persons ? Send
" a *Hebrew* and *Greek* Bible into WALES or IRE-
" LAND, and when that *converteth Souls* without an
" *Interpreter*, then I will begin to think *Learning*
" less necessary.

" Consider,

" Consider, your very learning to *speak*, or *read*, " or *write*, is as much *human Learning*, as the " Learning to know the *Nature of Creatures*, and " *Sense of strange Languages*. And if you renounce " these (which you neither have by *Nature* or " *Grace*) what Persons would you be? You " may as well say therefore, that the SPIRIT will " serve without Learning to *write*, or *read*, or " *speak*; for the Difference in the Cases is only " in *Degree*, and not in *Kind*.

" Consider well, that there are *several Employ-* " *ments* that GOD hath for Men in the *World*, " and in the *Church*; and accordingly, there are " *several Gifts* of the SPIRIT. For *Salvation*, he " giveth the *Spirit of saving Grace*, which shall " teach Men effectually their Need of CHRIST, " the Evil of Sin, and the like; but not every o- " ther Truth. Those whom he will employ as " *Interpreters* of *Scripture*, and *Teachers*, and *Guides* " to others, he will furnish with *Gifts* that are " *necessary* for such Employments. And a Man " may teach others, that may not be sanctified " or saved himself; and many are sanctified and " saved, that are unfit to teach others. *Are all* " *Prophets*? Is all the *Body* an *Eye*, or *Hand*? " GOD may give *Teachers* a Spirit of *Teaching*, as " he gave SAUL a Spirit of *Government*, and deny " it to *better Men*, because he intendeth not them " to the same Use. *Public Gifts* are for *public* " *Uses*.

" Consider, whether, under Pretence of *magni-* " *nifying* the SPIRIT, you do not bewray most no- " torious *Pride*, in the *magnifying* of *your selves*, " and the *Contempt* of those, whom you are bound " to *learn* of? Is it not *palpable Pride*, for you

" that never beſtow'd the twentieth Part of the " *Study* and *Pains*, as the *Miniſters* of the Goſpel " have done to underſtand the Scripture, to be " conceited that you underſtand it as well as " they ?----Is not the SPIRIT, and *diligent Study* " together, like to do more for Increaſe of Know- " ledge, than the SPIRIT will do without ſuch " *Studies* ? Why ſhould you, in proud Cenſori- " ouſneſs, think, that *godly Teachers* have not the " SPIRIT as well as you ? They value it as " much ; they pray as hard for the SPIRIT ; " they confeſs their Need of it as much as you : " They have the ſame GOD, the ſame CHRIST, " and the ſame *Promiſe* as you : They ſhew forth " the Fruits of it in Holineſs, as much as you : " And yet, proud Men dare lift up themſelves in " *boaſting* of the SPIRIT, and *deſpiſing* their godly, " painful *Teachers*, as being without the SPIRIT ! " Not only ſaying, as CORAH and his Conſpira- " tors, *Ye take too much upon you ; are not all the* " *LORD's People holy* ? But alſo ſaying, *It is* " *only the People are holy, and the Prieſts are unho-* " *ly*.----You will confeſs, that a Man that hath " ſtudied *Phyſick* all his Days, is likely to be a " *better Phyſician* than you that never ſtudied it ; " and a Man that hath ſtudied the *Law*, is like- " ly to be a *better Lawyer* ; and that he were " a proud Man that would ſay, though I never " ſtudied theſe Things, yet by the SPIRIT I know " them as well as you. And you would ſee your " Pride as well in this Caſe of *Theology*, if you " did but know and conſider, that the SPIRIT work- " eth by *Means*, and *Man's Induſtry* ; and that " the Gift of Interpretation, underſtanding Lan- " guages, and the Creatures, is not a Gift of " *Sanctification* ; but ſuch as is common to un- " ſanctified Men, and eſpecially to make Men

uſeful

" useful to others, and publickly serviceable to the " *Godly* where they live.

" *Lastly* consider, whether it be not a most *vile* " *Abuse* of the SPIRIT of GOD, to make it a *Pa-* " *tron* and Shelter of *Idleness*. GOD sets Men " to search the Scriptures, to seek, and cry, and " dig, for Knowledge ; to inquire of Teachers, " and one another ; to meditate, and study the " Scripture, Day and Night, that their profiting " may be known to all : And these wretched " Souls will not only disobey GOD, and indulge " the Flesh by Ease and Idleness ; thinking these " laborious Studies too dear a Price to pay for " Knowledge, or too hard a Means to use in Sub- " serviency to the SPIRIT : But besides this car- " nal Contempt of the Light, they will reproach " those that are more diligent and studious than " themselves, and most impudently lay their own " *Fault* on their Teachers, calling them *lazy Drones* " *and idle*, because they spend their Life and " Strength in most laborious Studies, and search- " ing of the Scripture:---- And which is the very " Top of their Wickedness, they dare *father* all " this upon the SPIRIT ; as if Labour and Study " were needless, because they have the SPIRIT. " Is it not enough for you to despise GOD and " his *Word* by your fleshly Ease and Idleness, re- " fusing to study and meditate on Scripture, Day " and Night, but you must also blame them who " are at more Pains than yourselves ; yea, im- " pudently blame them for your Fault of Idle- " ness ; yea, and pretend the SPIRIT for all this " Wickedness. No Wonder if GOD be aveng'd " on such Dealings by giving you up to a *Spirit* " that doth indeed befriend, and own your Course."

Another

Another Inſtance of *undue Dependance* on the SPIRIT, is that which *oppoſes* a diligent Uſe of *appointed Means*. And ſuch too commonly is the *Dependance* of *theſe Times*. It has been declared from the *Pulpit*, and by one of the famous Preachers too, in the new Way, that "for Miniſters to adviſe Perſons under Concern to *pray to GOD*, and apply themſelves to the *reading the Scriptures for Light and Direction*, is the *worſt Advice* that could be given; nay, *as bad as the Devil himſelf could give*." And if a celebrated *Miniſter* could venture publickly to ſpeak after this Manner, 'tis no Wonder, if ſome of the *Exhorters* have been heard, in Diſcourſe with Perſons under Conviction, to adviſe them, *not to pray*. I know the Plea is, that the Thing mean't by this Advice is, "That People ſhould not *reſt* in their Prayers, and Obſervances of the Means of Religion." But whether, (as Mr. TURELL juſtly remarks*) "Thoſe "who deliver ſuch unſafe Paradoxes are always "careful (at the Time of it) to diſtinguiſh and "interpret, may be queſtioned. Some worthy "Gentlemen (now in theſe Parts) who have been "diſcourſed with by me and others, ſay, they are "wanting." And 'tis too well known to need a labour'd Proof, that ſome *Preachers* as well as *Exhorters*, have expreſt themſelves in a *moſt unguarded Manner* upon this Point; and ſo as to lead People into an unhappy Miſtake, as to their *Uſe* of the *Means* of *Divine Appointment*.

For 'tis certainly a Miſtake, and a dangerous one too, for any to *depend* on the SPIRIT, ſo as to neglect an *Attendance on Means*. No one that

* See *his Dialogue*, 2 Edit. P. 16.

has

has the *Bible* in his Hands, and will look into it without Prejudice, can be at a Loss to know, that GOD has *appointed* certain *Means* to be attended in Order to the *Obtainment* of that *Help* from the SPIRIT which is needed: such as *Prayer*, *reading* and *hearing GOD's Word*, and the like. And these being Duties of *divine Institution*, it can't be supposed, when we are call'd to *depend* on the SPIRIT, it is in such a Sense as to *exclude* these Duties, or render an Observance of them insignificant. This would be to *oppose the SPIRIT's Influence* to the *Appointments of GOD*, and make one Part of the Scripture *contradict* another; which is grosly absurd.

Some may imagine, it is more for the *Honour* of the *blessed SPIRIT* to ascribe the *Sinner's Conversion* to him *absolutely*, and in *Opposition* to *all Means*; but this is to be *wise above what is written*; yea, *contrary* to what is written. 'Tis to set the SPIRIT OF GOD, and the INSTITUTIONS OF GOD at variance with each other; which can never be for the Honour of the *divine* SPIRIT. 'Tis true, *GOD may be sought of them who asked not for him, and may be found of them who sought him not*: But this is not the *ordinary* Method, in which he gives his SPIRIT to effect a *Work of Grace* in the Hearts of Sinners. The *common* Way is in the *Use of appointed Means*: Nor is there Ground of Hope, in the *Revelations* of GOD, to be saved any other Way. 'Tis indeed *Presumption* to expect GOD will be *sought of us*, if we don't *seek to him*. He may manifest himself to us; but we have no Reason to hope that he will; yea, all Hopes of this Kind are *unscriptural*, as having no Bottom in the *Word of GOD*: And notwithstanding any such Hopes, we may perish in our Sins; and what

what is more, the Hazard will be infinite, leſt this ſhould be our unhappy Caſe.

The laſt Inſtance of this *undue Dependance*, is that which reflects *Diſhonour* upon the *written Revelations of GOD*. And who is ignorant, how common it has been, in the paſt Months, to throw Contempt on the *Scripture*, under the Pretence of being *guided by the SPIRIT*? The Talk of many, upon this Head, has been juſt like that of *Enthuſiaſts*. Says the *Letter* to Mr. TURELL, * "*Many* aſſert, that the *Bible* is of no Service to "the *unregenerate*; and tho' they ſhould read "it, while in a State of Nature, they underſtand "no more of it than a *Stone*. ---- They likewiſe "maintain, that the receiving Light and Comfort "is a ſufficient Evidence of a Man's good Eſtate: "And he may depend upon it, without examining whether it be agreable to the *written Word*." And in another *Letter*, in the ſame Book, among the *Irregularities* of the Times, this is mentioned, † "People's ſpeaking of the *holy Scriptures* "*very contemptuouſly*, as if they were *a dead Letter*, "and it were not worth while for the *unconverted to conſult them*." And it has been too often ſuggeſted, "as tho' the *Word of GOD was needleſs to ſuch as have the SPIRIT*." And what indeed is the Language of thoſe *inward Whiſpers*, and *extraordinary ſpiritual Motions*, which ſo many pretend to in theſe Days, but that they are *above the Scripture*, as having a better and more ſafe Guide, even the SPIRIT himſelf? And no Wonder, if, with them, the Scripture is held in *Contempt*.

* See *his Dialogue*, 2 Edition. Page 19. †Page 20.

It

It may, perhaps, seem to such as though they magnified the *blessed SPIRIT*, while they *so* depended on *his Suggestions* and *Influences*, as to make *these* their *chief Guide* in all Things. But what if the *Influences* they take to be from the SPIRIT, are the *Fancies* of their *own Minds*, or *Suggestions* of *Satan transforming himself into an Angel of Light*? Who is their Guide now? And instead of *Honour*, is not *horrid Reproach* reflected on the *Divine SPIRIT*? And is there no Danger of such a Mistake? Han't it been common in the World? What Age has there been, since the Times of the *Apostles*, wherein many have not, in this Way, deluded themselves? And may not this always be expected to be the Case, when *suppos'd Influences* of the SPIRIT are set up in the Room of *Scripture*, and made, instead of *that*, the Guide in Matters of Salvation?

It ought to be remembred, 'Tis the SPIRIT OF GOD who speaks in the *Scripture*. Though holy Men wrote it, it was not of their own Heads; but as both *moved* and *inspired* by the HOLY GHOST. 'Tis not therefore the *Word of Man*, but of the *Divine SPIRIT*; and as such, ought to be recurred to, as the *only sure Rule* in Matters of *Religion*. GOD has given us no other; nor is there any other that may, with Safety, be relied on. *To the Law and to the Testimony. What sayeth the Scripture*, ought to be the Question, not only in Points of *Faith* and *Practice*, but in all Pretences to *Suggestions* and *Manifestations* from the SPIRIT: If they agree not with this *infallible Rule*, they are not from him; and we may be as sure of it, as that he is the *Revealer* of the Things contained in the *Bible*.

'Tis

'Tis a great Error, when Men have their *Imaginations* warmed, or feel within themſelves *ſtrong* and *unuſual Impreſſions*, at once to conclude they are under a *divine Influence*, and to think and act accordingly, without examining their *inward Motions* and *Suggeſtions*, by the SPIRIT's *Declarations* in the *Scripture*: And 'tis this that expoſes them to *Deluſion*; to deceive themſelves, and to be deceived by the *grand Enemy* of Souls: Nor is there any one Thing that has led on to *more* or *wilder* Extravagances, both in *Principle* and *Practice*.† If Men will haſtily judge themſelves to be

† Obſervable are the Words of Mr. JOHN STILLINGFLEET, ſpeaking of ſuch as depend only upon the *Teachings of the* SPIRIT, *without the Word of GOD*. "If, ſays he, there be any Deluſions in the World, "we muſt own this as the BELZEEBUB among "them. This is the Maſter-Plot the Devil hath "us'd, in late Times, to lay Goſpel Ordinances "under the Brand of the groſſeſt Contempt. Oh! "its an *eaſy* Way to be *ſpiritual*, to ſay the "SPIRIT teaches; and then we can condemn "all for *carnal* that ſtick to *Ordinances*, and call "theſe outward Forms, beggarly Elements.----It is "an endleſs Deluſion, and groſly uncertain in the "very Foundation, that ſuch give themſelves up to, "who wait for the SPIRIT's *Teaching*, *without the* "*Word*. For what Rule have I to try the SPIRIT "by, but the *Word revealed*, and written in the "Scriptures? When as CHRIST ſays, *Search the* "*Scriptures*; and St. JOHN, *Try the Spirits, whe-* "*ther they are of GOD or no*. But how ſhall I "know, whether I am taught of the SPIRIT, or "no, unleſs the Word direct me? As for thoſe "who are deluded out of GOD's Way into this "endleſs Path of Error, I look upon their Caſe as ſad

be under the *immediate Guidance* of the SPIRIT, they will soon be ready to say, we *feel* the Hand of GOD moving us within, and the *Impulses* of his

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" sad and miserable; and yet, it calls for the " Prayers of all their Friends, Relations and Ac- " quaintance." See his *Divine Presence in the Places of religious Worship*, Page 222, 223, 224. To the like Purpose he speaks in a few Pages preceeding, " NEW-LIGHT in the *Faculty* we acknow- " ledge, NEW-LIGHTS as to the *Object* we reject, " as that, which if once admitted, proves the un- " controulable Guide to the grossest Delusions. For " when once the Mind is pre-possest with an Ex- " pectation of such NEW-LIGHTS, then any Sug- " gestion of the Devil is presently embraced in its " self, and propounded unto others, as *divine* " *Raptures, and heavenly Visions and Revelations.* " And then how miserably forlorn are such deluded " Creatures, when, they, by such Courses, tempt " GOD to work Miracles for their Recovery, or " they are forever undone. For the Pretence " of the SPIRIT in its Dictates of Truths, " *besides and above the Word*, will fetch Argu- " ments from the same Spirit to maintain them " (though the grossest Delusions); and so, the " *Word*, and all ordinary Means of reducing such " Souls to their right Wits again, become wholly " useless and unprofitable. We have had too many " Years Experience of the dismal sad Effects of this " *grand Principle of Enthusiasm*, and Delusions. " AFRICA was never more fruitful of *Monsters of* " *Nature*, than ENGLAND hath been of *Monsters* " *in Morality and Divinity*, since such NEW- " LIGHTS and *Revelations* have been own'd, and " greedily entertain'd. ----Admit once of NEW- " LIGHTS and *Visions* of the SPIRIT, as they are " term'd, and you cannot keep out the most deviliſh " and damnable Errors from following after."

SPIRIT,

SPIRIT, and see and know that they are his, and need no other Proof of it but their *own Perceptions*; and when they are come to this Pass, they are got beyond the Reach of *sober Argument*; They'll despise all Applications to their *Understanding*: And if they retain any Regard to the *Scripture*, 'tis only in *that Sense* they fancy they are taught to understand it, by the *immediate Direction* of the SPIRIT; and 'tis not the *Scripture* (whatever they may pretend) that is their *Rule*, but their *supposed Dictates* from the SPIRIT. *These* are placed in the Room of *Scripture*, and the *Scripture* regarded only as it may be interpreted to fall in with *these*. And having thus a Rule superior to the *Bible*, even the *immediate Teaching* of the *Holy SPIRIT*, they are prepared for whatever *Delusions*, a *heated Imagination*, or *subtle Devil*, may suggest to them under the Disguise of *divine Communications*; and this, in Opposition to the clearest Dictates of *Reason*, as well as the express *Revelation of GOD*. How many *Enthusiasts*, vainly conceiting they were extraordinarily taught and guided by the SPIRIT, have gone on from one Absurdity to another, 'till they have appear'd to the World to be quite wild? There is scarce any Thing so extravagant, but they have been the *Patrons* of it, and under the Notion too of being *immediately* instructed by GOD to do so.

'Tis therefore exceeding dangerous for any to trust to any *supposed Influences*, *Dictates*, or *Suggestions*, from the SPIRIT, to the *Neglect* of the *Scripture*; much more in Opposition to it. This has never yet fail'd of leading Persons into *Error*: And the Effect will be the same now as it always has been; and it is indeed, in some Measure, seen to be so among our selves. We should therefore

therefore be upon our Guard, consider the *Scripture* as the *Revelation of the blessed SPIRIT*, and make it the *grand Rule* by which to try, not only our *Experiences*, but all our *suppos'd spiritual Suggestions*, rejecting them as *Delusions*, if they accord not with this *only Test* of what we are to receive as coming from GOD.

A *fourth* Error of the Times is, the making *Assurance essential to Conversion.* This, one of the most zealous Preachers, in the *new Way*, was so far from denying, when it was publickly mention'd † as an Error prevailing in these Days, that he rather owns the Charge by saying,* "For my "Part, I believe also, that there is no true Be- "liever, but hath *Assurance* for some Space of "Time, longer or shorter; so that he could once "say, *He knew in whom he had believed, and that* "*he had passed from Death to Life.*"

But whoever the Persons be, who teach this Doctrine, *they offend against the Generation of* GOD's *Children;* many of whom do walk in Darkness, labouring of Doubts and Difficulties, and even go out of the World with prevailing Fears, lest they should not enter into the *Kingdom of Heaven.* ----- The *Causes* of these Doubts are various. ----- Some Times, a *humbling Sense of their own Unworthiness* may be so strong upon their Minds as to prevent their taking that Comfort, which really belongs to them; and which others take, who have no better a Right to it than they. And a *humble*

† Mr. TURELL's *Direction to his People*, Page 11.
* Mr. CROSSWELL's *Letter* to Mr. TURELL, Page 10.

Christian,

Chriſtian, afraid to hope ſo well of himſelf as he may have Reaſon to do, is, in my Opinion, a much better Man than he that is *bold* and *confident*; eſpecially, when he has not been *over-exemplary* in his Life and Converſation.---- Sometimes, even very good Men may be under *Miſtakes* about the *Evidence* of a *good Eſtate*, thinking that neceſſary which is not; and not having had Experience of what they *falſly* ſuppoſe neceſſary, walk in Darkneſs. ---- Sometimes, there may be undeſirable *Out-Breakings of Corruption*; where there is not the *reigning Influence* of it; and no Wonder, when this is the Caſe, if Men are in Perplexities about their State.---Sometimes, a *Senſe* of the *Danger* of *deceiving themſelves* may keep very good Chriſtians too much under the Power of *Fear*. They deny not, that they are poſſeſt of that, which looks like *Faith*, and *Repentance*, and *New-Obedience*; but they are diſpos'd to be *jealous* of themſelves, in an Affair of ſuch infinite Importance. Others have been deceived, and why may not this be their unhappy Lot: They can't be too ſlow, nor cautious, they imagine, in a Concluſion upon which their eternal Salvation depends.----Sometimes they may neglect the proper *Means* of coming to a *true Goſpel Aſſurance*; placing *ſudden Whiſpers*, *immediate Impulſes*, in the Room of ſerious *Self-Examination*: And not having that Experience of *theſe* they expected, they are under Clouds. ---- Sometimes, there is an unhappy Mixture of *Melancholly* in the Tempers of good People; and they are herefrom inclin'd, eſpecially, at Times, to turn every Thing againſt themſelves, to their being over-whelmed with gloomy and groundleſs Fears.----

But

But whatever be the *Cauſe*, whether the Things I have mentioned, or any other, it is a real Truth, that good Men may be in the *dark* about their ſpiritual Condition. So it was under the *Old-Teſtament*; and no Reaſon can be given, why it may'nt be ſo in the Times of the *Goſpel*.---- The *Scripture* no where makes *Aſſurance* to be of the *Eſſence* of *ſaving Faith*:---- Nor was it ever tho't to do ſo, by any of thoſe *experienc'd* and *ſound Divines*, whoſe Memory has been precious in our Churches. The WESTMINSTER *Aſſembly* ſpeak upon the Matter in thoſe peremptory Words,* *This infallible Aſſurance doth not ſo belong to the Eſſence of Faith, but that a true Believer may wait long, and conflict with many Difficulties, before he be Partaker of it.* And theſe are the very Words in which the *Elders* and *Meſſengers* of *theſe Churches* expreſt their *Faith* upon this Head, in the Year 1680†; as they had done it before, when convened at CAMBRIDGE, in 1648. And it may be worth Notice, the *firſt Synod* that was ever aſſembled in this Country; and a famous Synod it was, conſiſting of the *Paſtors* of the Churches of the MASSACHUSETTS-BAY, with many worthy *Meſſengers*; and all of them *original Planters*: I ſay, the firſt *Synod* in this Country declare it to be an Error to ſay, ‡ "That a Man is not *effectually converted*, "'till he hath *full Aſſurance*;" and confute it as ſuch in the following Words, "This is croſs to

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* See their *Confeſſion of Faith*, Chapt. 18. Sect. 3. And Confirmation of this Truth, from 1 John 5. 13. Iſa. 50. 10. Mark 9. 24. Pſal. 68. throughout, and 77 to the 12 Verſe.---- † See the NEW-ENGLAND *Confeſſion of Faith*, Chapt. 18. Sect. 3.

‡ See the *Hiſtory of the Riſe and Ruin of Antinomianiſm*, &c. P. 13.

" *Scripture*, Isa. 50. 10. Wherein we see, that " a Man may truly fear GOD (therefore truly " converted), and yet *walk in Darkness*, without " clear Evidence, or *full Assurance*."

A *fifth* Error is, the connecting a Knowledge of the *Time* of *Conversion* with the *Thing itself*, as though there could not be the one without the other. It will not be denied, that this has been the Way, in which many have talk'd in these Times; and Abundance of serious, good People, who could not fix the *precise Time*, when they suppose they were converted, have been deemed Hypocrites by their Neighbours: And if they han't entertain'd such a Thought of themselves, their Minds have been perplext with needless Fears and Scruples.

I say, with needless Fears, because the Knowledge of the *Time* of Conversion is a *Circumstance* only, and therefore *separable* from the *Change* itself: And it actually is separated from it in many Instances, or there will be no Room for the Exercise of Charity, in Respect of some of the best of Christians, so far as we are able to judge. ----- But I have elsewhere spoken largely upon this Head, and therefore go on to say,

A *sixth* Error is, the *vilifying of good Works*. And who does not know, that this is too generally the Spirit of these Times. A Man must be a great Stranger to the *religious State* of Affairs in the Land, who is unacquainted with the *contemptuous Manner*, in which *good Works* have been spoken of by many. The Expressions, publickly delivered

delivered upon this Head, have been raſh and unguarded, almoſt beyond Example. I have myſelf been preſent, in a large Aſſembly, when the *Preacher* (and he would take it ill not to be tho't a firſt-rate one too) ſpake of *good Works*, with a loud and vehement Voice, in that Style, *your abominable, filthy, curſed good Works :* At the ſame Time, aſſuring the People, "that if they did *good Works* they would be *damned* ; and the *more of them* they did, the *more* they would be damned :" And this, without explaining himſelf upon the Matter, and ſo as that I could not but judge, the *Tendency* of what he ſaid, was to lead People into a miſtaken contemptuous Thought of *good Works*. And the Preaching of *ſome other Miniſters* has been too much in the ſame Strain ; inſomuch, that thoſe *weightier Matters of the Law, Judgment, Mercy, and Faith*, are become *low* in the Eſteem of many : Nay, to ſuch a Height are Numbers, among our *new Converts*, grown in their pretended *Spirituality*, that they can ſcarce bear to hear a Sermon upon the Subject of *good Works :* And the Miniſter that dares practice upon the *inſpired Command* of the Apoſtle PAUL,* *In affirming conſtantly, that they which have believed in GOD might be careful to maintain good Works*, may be ſure of being branded with the opprobrious Name of an ARMINIAN : Nay, the Apoſtle JAMES himſelf is too *legal* for theſe *ſpiritual* Chriſtians ; and if they an't very much abus'd, they have ſome of them, given *him* the Character of an ARMINIAN, and voted his *Epiſtle* not worthy a Place in the *ſacred Canon.*

* Tit. 3. 8.

Nor is this *Contempt* of *good Works* peculiar to the *preſent Day*. It was the Fault of ſome, even in the *firſt Times* of the *Goſpel*. The Apoſtle JUDE§ takes Notice of *certain Men, who had crept in unawares, turning the Grace of GOD into Laſciviouſneſs*. And St. PAUL has theſe ſame Abuſers of the *Doctrine of Grace*, ſeveral Times in his Eye. Hence thoſe Paſſages in his *Epiſtles*.† *Shall we continue in Sin that Grace may abound? GOD forbid!* And again,* *Shall we ſin becauſe we are not under the Law, but under Grace? GOD forbid!* And yet again,‡ *Is CHRIST the Miniſter of Sin?* i. e. on Account of the Sinner's *free Juſtification thro' his Righteouſneſs: GOD forbid!*

And ſuch has been "the *Wickedneſs* of ſome, "and the *Weakneſs* of others, (as Mr. FLAVEL "expreſſes it ††) that, in all Ages, Men have au- "daciouſly broken in upon the *Doctrine of free* "*Grace*, and notoriouſly violated, and corrupt- "ed it, to the great Reproach of CHRIST, Scan- "dal of the World, and hardening of the Ene- "mies of Reformation. Behold (ſaid CONTZEN "the *Jeſuit*) *the Fruit of Proteſtaniſm, and their* "*Goſpel Preaching*."

In the beginning of the Reformation, under the Pretence of *exalting* CHRIST, and *free Grace*, Multitudes ran quite wild, throwing the utmoſt Contempt on the *divine Law*, both in *Word* and *Deed*. CALVIN mournfully obſerves of thoſe Times,** "That under Pretence of *Chriſtian Liberty*, they trampled *all Godlineſs* under Foot."

§ Verſe 4. of *his Epiſtle*. † Rom. 6. 1. * Verſe 15. ‡ Gal. 2. 17. †† 2 Vol. Page 662. ** In *Lib. adverſus Libertin, Cap.* 2.

And

And thus it was in *this Country* above an hundred Years ago ; and in *our Nation* at the ſame Time, and for many Years after. It was common to hear it then ſaid, " that GOD could not ſee Sin in Believers ;" that " they were not oblig'd to be ſorry for Sin, or to beg the Pardon of it, becauſe pardoned before committed ;" that " CHRIST by taking their Sins became as ſinful as they, and they by having his Righteouſneſs as righteous as he ;" that " CHRIST has *repented*, and *believed*, and *obeyed* for *them*, and in *their Stead*, and therefore that they are not under Obligations to theſe Things."* Bp HOPKINS obſerves it of theſe ANTINOMIANS, † " That they " think the Grace of GOD is ſo free, as to ſu- " perſede all Neceſſity of working for it, or with " it ; and that it is enough for us to ſit ſtill " and admire it, and ſo to be hurried away to " Heaven in a Dream : Nay, ſome have, upon " this Principle, arrived to that Height of Blaſ- " phemy as to affirm, that we can never ſo much " glorify free Grace as when we make Work for " it by ſtout ſinning."

I would not be underſtood to charge theſe Things, upon thoſe, among *our* ſelves, who have ſpoken contemptuouſly of *good Works* ; though I am not without Fear, I own, leſt they ſhould be carried away with the like Errors. The *Spirit* too generally prevailing, at this Day, is certainly the *ſame for Kind* with that, which, in former

* Vid. RUTHERFURD's *Survey of ſpiritual Antichriſt*, where there is a large Collection of ſuch Stuff as this, from their Writings.

† *His Works.* Page 458.

Times,

Times, reflected so much Disgrace on Religion, and was the great Obstacle in the Way of it's Progress. The *old* ANTINOMIANS began, at first, with much the same Language about the *Law* and *good Works*, that is now in Use: And it was gradually that they arriv'd at those Heights of Extravagance, for which they have justly been stigmatised. And is there no Danger, lest this should be the Case, with many, in these Days? The Danger is greater than we may be aware of.----Some are already grown quite wild; and, if the Mistakes of many others are not in Time rectified, they may increase in their Malignity, and be of fatal Consequence to the Interest of Christianity in these Churches.

I doubt not, but a Number of those, who have spoken, in a very unguarded Manner, of *good Works*, are serious, honest Persons, having at Heart the Honour of GOD and the REDEEMER. Their Abhorrence of the Error of placing *Works* in the Room of CHRIST, or *free Grace*, may have led them into a dangerous Extream, the other Way. So it was at the *Reformation*. Through an *indiscreet Zeal* against the *Papists*, who had corrupted the Doctrine of *Justification by the free Grace of GOD, through the Righteousness of* CHRIST, "They almost bended (as Mr. FLAVEL expresses "it †) the *Grace of GOD* as far too much the o-"ther Way, and spake, and wrote, many Things "very unbecoming the *Grace of GOD*, and tend-"ing to *Looseness*, and a *Neglect of Duty*." And there is always Danger of thus running from one Extream to the other: And this is that wherein *Satan* has commonly gain'd an Advantage, to

† *His Works*, Vol. 1. Page 663.

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the Hindrance of the flouriſhing of Truth and Holineſs.

I fault none for a Care to diſtinguiſh between good Works in a *Goſpel-Senſe*, and ſuch as may be ſo term'd, only becauſe the *Matter* of what is done is *good*. Let Men ſpeak as ſtrongly as they pleaſe, againſt thoſe Works as *evangelically good ones*, which proceed from a View to the Applauſe of the World, or the Proſpect of ſome temporal Advantage; or, that are only the *meer outward Acts* of Piety, Honeſty, Generoſity, Charity, and the like; or, that have no higher Riſe than *carnal Nature*, however civiliſed and poliſhed. Theſe are not *good Works* in a *religious* Senſe; and Men ought to be plainly told ſo: Nor can *Works* be *good*, (in the Senſe I am now conſidering them) only as they proceed from a Principle of *Faith* in CHRIST, and ſuch a *Temper of Soul* as will argue Men to be the *Children of* GOD, and *born from above*.

Neither would I be underſtood to blame any for their Chriſtian Endeavours, that the *Grace of GOD*, and *Merits* of CHRIST, might have the *whole Honour* that is due to them in the great Affair of Man's *Salvation*.

'Tis plain from the *Scriptures*, that we are *ſaved by Grace*. To *Grace* do they always lead up our Thoughts, as the original eternal *Source* of *Man's Salvation*. To this do they always aſcribe *Salvation*, ANTICEDENT to all *other Cauſes* and *Conſiderations*, of whatever Nature, or Kind; and in a Senſe ſo glorious and exalted, that had it not been for *this*, we never ſhould, never could have been ſaved.

'Tis plain likewise from the *Scriptures*, that we are *saved by* CHRIST. He was the glorious Person who lay, in the Counsels of GOD, as the *Foundation* in the Scheme of Man's Redemption; He it was that, in the Fulness of Time, appear'd in the World, in Fashion as a Man, and *did*, and *suffered*, all that was necessary in Order to make Way for the Recovery of undone Man; and 'tis with a View to HIM, for HIS SAKE, and on HIS ACCOUNT, that the Sinner is *justified* and *saved*. These Blessings are made over to him, only in *Consideration* of the mediatorial *Performances* and *Sufferings* of the LORD JESUS CHRIST: This is the *true Reason* of their Bestowment, in *Opposition* to *all Works of Righteousness*, that he ever did, or was capable of doing, to *recommend* him to the Favour of GOD.

And 'tis as plain from the *same Scriptures*, that Salvation *by Grace, through CHRIST*, is in the *Way* of *Obedience*; such an Obedience as proceeds from a *Heart purified by Faith*, and *purged from dead Works to serve the living GOD*. This is evidently the *Doctrine* of the BIBLE.---It makes no Provision of Mercy for *Sinners continuing such*; but positively excludes them the Kingdom of Heaven, notwithstanding the *Grace of GOD*, and the *Merits of the REDEEMER*. The *Texts* to this Purpose are scattered all over the Writings of the *Evangelists* and *Apostles*: Nor is there any Room for Dispute upon the Matter.

Nor is there the least *Inconsistency* between these *Scripture-Doctrines*; and we may be sure, we mistake their Meaning, if we interpret them so as to make them clash with one another. Neither the *Grace of GOD*, nor the *Merits of CHRIST*, take

take away the *Neceſſity* of a *holy Life*, in Conformity to the Precepts of the Goſpel: And 'tis ſo far from honouring the *Grace of GOD*, or the *Merits of the* REDEEMER, to ſuppoſe ſuch a Thing, that it caſts Reproach upon them both. 'Tis to *ſeparate* between thoſe Things, which GOD has join'd together. †.

Men may, 'tis true, place *good Works* in the *Room* of CHRIST, or of *divine Grace*; and ſo they may, under Pretence of *exalting* CHRIST, and *Grace*, entertain the Notion as tho' *good Works* were *needleſs*. And in either of theſe Caſes, Diſhonour is

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‡ Worthy of Notice are the following Words of Mr. BAXTER. Says he, "If you ſet up the *Duties* of "the Goſpel in *CHRIST's Stead*, you err. CHRIST "hath his *Place* and *Work*; DUTY hath its *Place* "and *Work* too. Set it but in its *own Place*, and "expect from it but its own *Part*, and you go "right; yea more, (how unſavoury ſoever the "Phraſe may ſeem) you may *ſo far* as this comes "to, *truſt* to your *Duty* and *Works*. i. e. for *their* "*own Part*. For if Duty have no Share, why "may we not *truſt CHRIST* in a Way of Diſ-"obedience as well as of *Duty*. In a Word, "you muſt both uſe, and truſt Duty in *Subordi-*"*nation* to CHRIST; but neither uſe it, nor truſt "it in *Co-ordination* with him. So that this dero-"gates nothing from CHRIST; for he has done, and "will do all his Work perfectly, and enableth his "People to do *their's*: Yet, he is not properly ſaid "to do it himſelf. He *believes* not, *repents* not, &c; "but worketh theſe in them. i.e. enableth and excit-"eth them to do it. No Man muſt look for more "from Duty, than GOD hath laid upon it: And "ſo much we may and muſt. Vid. BAXTER's "*Works*, Vol. 3. Page 11.

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done to the REDEEMER, and that *Grace of GOD*, which 'tis impoſſible ſhould give Countenance to a Neglect of the Duties of Religion. What tho' *good Works* are not the *Motive* to Salvation, but the *free, unmerited Mercy of GOD*? What though 'tis not for the *Sake* of *good Works*, that we are *juſtified*, but on Account of the *Righteouſneſs of* CHRIST? Does this argue that *good Works* are not neceſſary in other Reſpects? They are ſo in reſpect of the *Appointment* of GOD: Nor was this Appointment a meer *arbitrary* Thing, but plainly founded in the *Wiſdom* of the *divine Government*. 'Twas not fitting that GOD ſhould ſave Men in their *Sin*; that he ſhould receive them to Heaven, while going on in *Rebellion* againſt his *ſovereign, rightful Authority*: Yea, it would be repugnant to all the Conceptions we have of GOD, as a Being infinitely wiſe, and juſt, and holy, for him to grant it to *this Kind* of Perſons, to ſit down with the LORD JESUS in his Kingdom. In this View of the Matter, what muſt we think of his Holineſs and Juſtice? What would become of his Authority as Governour among the Nations? What more effectual Method could be taken to lead Men to think, there was no Difference between *moral Good and Evil*? That *Virtue* was of no Account in the Eye of Heaven, and that the Diſtinction between *that* and *Vice*, was not worthy to be regarded in Men's Conduct of themſelves? And indeed, what would they have to fear, either from the *Perfections*, or *Government* of GOD? And inſtead of being under Reſtraint from Sin, would they not be very much at Liberty to follow their own Inclinations, and to live and act juſt as they were mov'd by carnal Nature? But far be it from our Tho'ts to ſuppoſe, that the alwiſe and good GOD would allow of ſuch a State of Things. He never would,

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he never could: He has a greater Regard to his own Honour, and the Welfare of Man.

But beſides all this, that *Temper of Mind* which always was, and will be, a never-failing Source of *good Works*, is previouſly neceſſary, in the Nature of Things, in Order to a Meetneſs for the Happineſs of the heavenly World. This is an intellectual, rational Kind of Happineſs; conſiſting in the Contemplation of the divine Perfections, ardent Love to the bleſſed GOD, and a perpetual Employment in his Service. But can thoſe take Pleaſure in contemplating the Glories of the infinitely perfect Being, the Temper of whoſe Souls is ſo *carnal*, as to have the *higheſt Reliſh* for the Things of Time and Senſe? Can they place their intire Delight in GOD, who have ſo fond an Affection for that abominable Thing which his Soul hates? Or, is it poſſible they ſhould be happy in *ſerving GOD*, Night and Day, without Interruption forever, the *Bent* of whoſe Minds is turned quite another Way? *Light* can as well have *Communion* with *Darkneſs*, or CHRIST with *Belial*.

And let not any imagine, that CHRIST, by obeying the Law in our *Stead*, has made void the Obligations we are under to conform to it, in our *own Perſons*, as a *Rule of Life*. The BIBLE, that *ſacred Teſt* of all religious Truth, gives not the leaſt Encouragement to any ſuch *licentious Sentiments*. On the contrary, it every where repreſents our Obligations to *Obedience* as mightily inhanced, on Account of CHRIST, and what he has *done* and *ſuffered* for ſinners. Nor is there ſo ſtrong an Argument to enforce *religious Practice*, as that which is fetcht from the *bleeding* and *dying* of the SON of GOD, when he ſtood in the Place of miſerable, ſinful

sinful Man. 'Tis indeed the great *Gospel-Argument* to *Repentance* and a *good Life*; and of most weight and persuasive Influence to this Purpose. And so far were the *Apostles* of our LORD, from thinking Men discharged from their Obligations to obey the Law, on the Account of CHRIST, or any Thing he has *done*, or *suffered* for them, that they particularly mention it, as one of the great Ends of his *giving himself for us*, that † *he might redeem us from all Iniquity, and purify to himself a peculiar People, zealous of good Works* : Nay, the Reason expressly given, why he had the Name JESUS called upon him was that, ‡ *For he shall save his People from their Sins.* And the *Apostle* peremptorily declares, * it was *for this Purpose the Son of GOD was manifested, that he might destroy the Works of the Devil.* 'Tis therefore a base Reflection on CHRIST, and the great Design of his Undertaking for Sinners, to entertain a Thought, as tho', by *his Obedience*, he had taken away the *Necessity* of *our's*. The inspir'd PAUL was quite of another Mind. For though he concludes, after a Train of Reasoning, § *That a Man is justified by Faith, without the Deeds of the Law;* yet to prevent all Mistakes, he adds those observable Words in the Verse, or two following, *Do we then make void the Law thro' Faith? GOD forbid! Yea, we establish the Law.*

And the *Grace of GOD* is so far from encouraging a *Neglect of good Works*, that it is one of the strongest Excitements to the Performance of them. It applies to our *Ingenuity*, and is wonderfully adapted to soften the Heart, and render the most stubborn Will pliant and yielding. And if 'tis the

† Titus 2. 14. ‡ Matt. 1. 21. * 1 John 3. 8. § Rom. 3. 28.

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Temper of any to take Occasion from the *Grace of GOD* to *sin* against him, rather than *love* and *obey* him, they, of all Men, have the least Right to be look'd upon as *good Christians.* The Tho't of *continuing in Sin,* under the Pretence of *exalting free Grace,* the *Apostle* rejects with a GOD FORBID! And well he might, for it argues a *most accursed Frame of Mind.* 'Tis a vile Abuse offered to the gracious and merciful GOD. 'Tis a being *evil* because he is *good.* It discovers a Mind lost to all Sense of Gratitude, and that is base and sordid to the last Degree.---But I may not enlarge. To go on,

The *last* Error I shall mention is that, which decries *Sanctification* as an *Evidence* of *Justification.* None, I believe, will deny, that this is a common Tenet, in these Times. It has been pleaded for in *Print.* And 'tis indeed the *known Characteristick* of a thorow-pac'd *new Convert.*

This was one of the Errors prevailing in this Country, soon after its *first Settlement*; and as it was withstood and condemn'd by the *whole Body of these Churches,* assembled at CAMBRIDGE by their *Elders* and *Messengers,* I shall, instead of offering any Thing of my own, transcribe what THEY then said in *Confutation* of it.

"A Man cannot *evidence* his *Justification* by his *Sanctification,* but he must needs *build* upon his *Sanctification,* and *trust* to it," was one of the Principles of the *Opinionists* in that Day; which the *Synod* confute thus. †"*First,* This is contrary to 1 Joh. 3.

† The *History of the Rise, &c of Antinomianism &c in this Country.* Pag. 15.

" 18, 19.

" 18, 19. Where the HOLY GHOST saith, *that* " *by unfeigned and hearty Love, we may have Assur-* " *ance ;* and yet, neither there, nor any where " else, would have us *trust* to our *Sanctification* : " So Verse 7. *He that doth Righteousness is righ-* " *teous, as he is righteous. Secondly*, If Poverty " of Spirit, which emptieth us of all Confidence " in ourselves, may *evidence* a Man's *Justification*, " without *trusting* to it, then may *Sanctification* " without *trusting* to it ; but the *former* is true, " therefore also the *latter*. *Thirdly*, If it be an " *Ordinance* of GOD to *evidence* our *Justification* " by our *Sanctification*, then we may do this with- " out *trusting* to it ; but *that* is apparent from " 2 Pet. 3. 10. *Ergo.*"

Another of their Principles was, " That it is a *Fundamental*, and *Soul-damning* Error, to make *Sanctification* an *Evidence* of *Justification :*" Upon which the *Synod* expresses themselves thus,* " This " is contrary to these *Scriptures*. Rom. 8. 11. " *They that walk after the SPIRIT, are freed from* " *Condemnation, and are in CHRIST*, and so *justi-* " *fied*. So, 1 John 3. 10. *In this are the Chil-* " *dren of GOD manifest, and the Children of the* " *Devil : Whosoever doth not Righteousness is not* " *of GOD.*"

Another of their Notions was, " That the SPIRIT giveth such full and clear Evidence of my good Estate, that I have no Need to be tried by the Fruits of *Sanctification* : This were to light a Candle to the Sun :" To which the *Synod* answer,† " This Opinion, taken in this Sense that " after the SPIRIT hath testified a Man's good E-

* Ibid. P. 16. † Ibid. P. Ibid.

state,

" ſtate, the Perſon need not to be tried by the " Fruits of *Sanctification*, is contrary to the *Scope* " of the *whole firſt Epiſtle* of St. JOHN; where " Variety of Arguments are propounded to all " Believers, in common, to diſtinguiſh the Perſons " of Believers from Unbelievers, 1 John 5. 13. " *Theſe Things have I written unto you that believe* " *on the Name of the SON of GOD, that ye may* " KNOW *that ye have eternal Life.* The *Water* is " annexed to the SPIRIT and *Blood*, 1 John 5. 8."

Another of their unaccountable Fancies was, " That *Sanctification* was ſo far from *evidencing* a good Eſtate, that it *darkens* it rather; and a Man may more clearly ſee CHRIST, when he ſeeth no *Sanctification*, than when he doth: The *darker* my *Sanctification* is, the brighter is my *Juſtification.*" The Reply is,* " This is contrary to " the Scripture of Truth, which rather giveth " the Name of *Light* to *Sanctification* and *Holi-* " *neſs*, and even for this Uſe, to clear our *Juſti-* " *fication*, 1 John 1. 6, 7. For the HOLY GHOST " concludes, as from a clear and infallible Pro- " miſe, and Propoſition, that if we *walk in the* " *Light, as he is in the Light*, then doth the *Blood* " *of CHRIST cleanſe us from all Sin*; meaning, " that *then*, and *thereby*, it appeareth, that it is " done: As on the contrary, *Unholineſs*, and *un-* " *holy Walking*, is like *Darkneſs*, which obſcureth " all the goodly Preſumption, Flouriſhes, and " Hopes, of an unregenerate Man, Verſe 6. For " this Purpoſe, (1 John 5. 8.) The *Water of* " *Sanctification* is made a *Witneſs*: Now the " Nature of a Witneſs is not to *darken* and ob- " ſcure Matters in Queſtion, but to *clear* them.

* Ibid. P. 17.

" And

" And when DAVID (Pſalm 51. 10, 11, 12.) ſaw " his Heart ſo unclean, and his Spirit ſo altoge- " ther out of Order, his *Juſtification* was not *then* " *brighter* ; for then he ſhould have had the " Joy of his Salvation more full, and not ſo to " ſink, as that he begs it might be reſtored to " him ; as implying, that his Joy, for the pre- " ſent, was wanting to him."

And one of the *Sayings* in *that Day* was, "Here " is a great Stir about Graces, and looking to " *Hearts* ; but give me CHRIST. I ſeek not for " *Graces*, but for CHRIST ; I ſeek not for *Pro-* " *miſes*, but for CHRIST ; I ſeek not for *Sancti-* " *fication*, but for CHRIST ; Tell me not of *Me-* " *ditation* and *Duties*, but tell me of CHRIST." To which the *Synod* ſubjoin, † " This Speech ſeem- " eth to make a *flat Oppoſition* between CHRIST " and his *Graces*, contrary to that, in John 1. 16. " *Of his Fulneſs we all received, and Grace for* " *Grace.* And between CHRIST and his *Promiſes*, " contrary to Gal. 3. 13, 14. CHRIST *was made* " *a Curſe, that we might receive the Promiſe of the* " *SPIRIT* ; And, Luke 1. 70. with 74. And " betwixt CHRIST and all *holy Duties*, contrary to " Tit. 2.14. And therefore holds forth Expreſſi- " ons not agreeing to *wholſome Doctrine.*"

In fine, another of their *Sayings* was, " If CHRIST be my *Sanctificatiou*, what need I look to any Thing in *my ſelf*, to *evidence* my *Juſtification.*" Upon which the *Synod* obſerve,* " This Poſition " is therefore unſound, becauſe it holds forth " CHRIST to be my *Sanctification*, ſo as that I need " not look to any *inherent Holineſs* in my ſelf ;

† Ibid. P. 21. * Ibid. P. 22.

" whereas

" whereas CHRIST is therefore said to be our " *Sanctification,* becauſe he works *Sanctification in* " *us* ; and we daily ought to grow up in him, " by receiving new Supply and Increaſe of Grace, " from his Fulneſs, according to 2 Pet. 3. 18. " *Grow in Grace, and in the Knowledge of our* LORD " JESUS CHRIST.

But as this is an *Error* unhappily *ſpreading* among People, and of fatal Tendency, I ſhall, as a further Guard againſt the Infection of it, be at the Pains to lay before the Reader, what two *Divines,* of great Repute, in theſe Churches, have ſaid in Confutation of it.

The firſt is Mr. SHEPARD. He liv'd in the Times, when this *Error* was rife in the Country ; and he has ſtrongly teſtified againſt it, particularly in his *Parable of the ten Virgins.* Says he, * " The *Teſtimony* of the SPIRIT does not make a " Man a Chriſtian, but only evidences it : As 'tis " the Nature of a *Witneſs,* not to make a Thing " to be true, but to clear and *evidence* it. And " therefore, whether the SPIRIT, in the *firſt,* or " *ſecond* Place, clears GOD's *Love,* I diſpute not ; " becauſe 'tis doubtful : Yet be ſure you find " out the Difference ; viz. SOME WORK IN YOU, " that no Hypocrite under Heaven has : Elſe " what Peace can you have ?" And a little onwards, " The great Doubt of GOD's People is " not only, am I elected ? Am I juſtified, and " accepted ? But am I *called* ? Am I *ſanctifi-* " *ed* ? Are not my Deſires, my Faith, my Love, " counterfeit ; which I may have, and yet go " to Hell ? Now, the SPIRIT, when he comes,

* Vid. P. 136, 137.

" clears up all Doubts, not fully, but gradually ; " for 'tis the moſt clearing *Witneſs* : And there- " fore, John 14. 18, 19, 20. *At that Day, you* " *ſhall know, that I am in you, and you in me, and* " *I in the Father.* The SPIRIT does not only ſay, " CHRIST is *out of you* in Heaven, preparing and " interceeding ; but *in you*, ſanctifying, prepar- " ing thee for Glory, who art a Veſſel of Glory ; " and *you in me* by Faith, by Love, Deſire, &c. " Now, when a Man ſhall ſay, *I look to no Work,* " *but only for the SPIRIT to reveal the LORD's* " *Love ; in ſeeming to deſire the SPIRIT, he doth* " *reſiſt the SPIRIT of GOD.*" And in a few Pa- ragraphs following. " If you look to the SPIRIT " without a *Work*, whilſt you do ſeek *Conſolation* " from the SPIRIT, you cannot avoid the *Condem-* " *nation* of the *Word*. You ſay, the SPIRIT has " given Peace to you : But do you love CHRIST ? " I look not to *that*, but to the SPIRIT ; why, " the *Word* ſays, *he that loves not him, let him be* " *Anathema.* So, is the League between your " *Sins* and your *Souls* broken ? I look not to " that : Why, JOHN ſaith, *he that committeth Sin* " *is of the Devil,* 1 John 9. 8, 9. Are you new " Creatures ? I look not to that : Why, the " *Word* ſaith, *Unleſs you be born again, you cannot* " *enter into the Kingdom of GOD.* And the LORD " knows, but on your Death-beds, thus *Satan* may " aſſault you ; and then the LORD will ſay, " nay, look to your ſelf. The Word ſhall be " BELSHAZZAR's Terror. Conſider Pſalm 32. 1. 2." And yet more plainly a Page or two further, "A " Man is firſt a Believer, and in CHRIST, and juſ- " tified, called, ſanctified, before the SPIRIT does " *witneſs* it : Elſe the SPIRIT ſhould witneſs to " an Untruth, and a Lie. For Unbelievers are " under Wrath. If the SPIRIT does not witneſs

this

" this *peculiar Work* to be in you, and clear it up " to you, tell me, how you can escape Anguish " of Conscience, and the Terrors of Hell in your " Heart, unless Conscience be seared, and blind- " ed ? When the LORD shall set Conscience to " ask, and say, I *chuse* none but whom I *call* ; I " *call* none but whom I *justify* ; I *justify* none " but whom I *sanctify*, and that not with a *com-* " *mon*, but *peculiar Work* ; is it so with you ? " If it be dark, or doubtful, can you but think " all your Joys have been DREAMS ; and your " WITNESS, DELUSIONS : Therefore look to this. " ----If you do not, you have no Peace. For " the LORD's Sake, do it before Fire try you, or " you stand scorching before the Tribunal of " GOD.----If you despise *Work*, you despise Pro- " mises, and so despise CHRIST ; and the LORD " knows what Use you may have of them before " you die."

The other is, the excellent Mr. FLAVEL, who has very clearly, and strongly, expreſt himself upon this Point. Speaking of the ANTINOMIANS, he says,† " They deny *Sanctification* to be the *Evidence* of *Justification* ;" and reasons against the *Tenet* in the following Words,* " (1) I grant in- " deed, that many vain Professors do cheat, and " deceive themselves, by false, unscriptural Signs " and Evidences, as well as by true ones misap- " plied. (2) I grant also, that by Reason of " the Deceitfulness of the Heart, Instability of " the Thoughts, similar Works of common Grace " in Hypocrites, Distractions of the World, Wiles " of Satan, Weakness of Grace, and Prevalency " of Corruption : The clearing up of our *Justi-*

† *His Works*, Vol. 1. Page 1678. * P. Ibid.

" *fication* by our *Sanctification*, is a Work that meets " with great and manifold Difficulties ; which " are the Things that moſt Chriſtians complain " of. (3) I alſo grant, that the *Evidence* of our " *Juſtification* in this, or any other Method, is " not *eſſential*, and abſolutely neceſſary, to the " *being* of a Chriſtian. A Man may live in " CHRIST, and yet not know his Intereſt in him, " or Relation to him, Iſa. 50. 10. Some Chri- " ſtians, like Children in the Cradle, live, but un- " derſtand not that they live ; are born to a " great Inheritance, but have no Knowledge of " it, or preſent Comfort in it. (4) I will further " grant, that the Eye of a Chriſtian may be too " intently fixt upon his *own gracious Qualificati-* " *ons* ; and being wholly taken up in the *reflex* " Acts of Faith, may too much neglect the *direct* " Acts of Faith upon CHRIST, to the great Detri- " ment of his Soul.

" But all this notwithſtanding, the Examinati- " on of our *Juſtification* by our *Sanctification*, is " not only a *lawful*, and *poſſible*, but a *very excel-* " *lent* and *neceſſary* Work and Duty. 'Tis the " Courſe that Chriſtians have taken, in all Ages ; " And that which GOD hath abundantly bleſt " to the Joy, and Encouragement of their Souls.

" He hath furniſhed our Souls, to this End, " with noble ſelf-reflecting Powers, and Abilities. " He hath anſwerably furniſhed *his Word* with " Variety of *Marks* and *Signs*, for the ſame End " and Uſe. Some of theſe Marks are *excluſive*, " to detect and bar bold preſumptuous Pretend- " ers, 1 Cor. 6. 9. Rev. 21. 8. 27. Some are " *incluſive* Marks, to meaſure the Strength and " Growth of Grace by, Rom. 4. 20. And others " are

" are *positive* Signs, flowing out of the very *Es-*
" *sence* of *Grace*, or the *new Creature*, 1 John 4.
" 13. *Hereby we know, that we dwell in him, and*
" *he in us, because he hath given us of his SPIRIT.*

" He hath expresly commanded us to examine
" and prove ourselves; upbraided the Neglect-
" ers of that Duty, and enforc'd their Duty up-
" on them by a thundering Argument, 2 Cor. 13.
" 5. *Examine yourselves, whether ye be in the Faith;*
" *prove your own selves: Know ye not your own*
" *selves, how that JESUS CHRIST is in you, ex-*
" *cept ye be Reprobates.* In a Word, for this End
" and Purpose, among others, were the Scriptures
" written, 1 John 5. 13. *These Things have I*
" *written to you that believe on the Name of the*
" *SON of GOD, that ye may know that ye have e-*
" *ternal Life.* And therefore, to neglect this Duty
" are exceeding dangerous; but to deny and de-
" ride it, intolerable. It may be justly feared,
" such Men will be drown'd in Perdition, who fall
" into the Water, by making a Bridge over them
" with their own Shadows.

" For my own Part, I verily believe, that the
" sweetest Hours Christians enjoy in this World,
" is, when they retire into their Closets, and sit
" there conceal'd from all Eyes, but him that
" made them: looking *now* into the BIBLE, *then*
" into their own HEARTS, and *then* up to GOD;
" closely following the grand Debate about their
" *Interest in* CHRIST. 'till they have brought it to
" the happy, desired Issue."

These now are the *bad* and *dangerous* Things of the present Day; for so I think it just to speak of them, and not under the soft Name of

Imprudences : leaving it to the World to judge, whether they are not well worthy of ſuch a Style. Many, who are zealous for what is call'd, in the groſs, the *glorious Work of GOD*, will, probably, be, "heartily ſick" of the above Repreſentation : But if they are become "*prejudiced* (as has been "publickly declar'd ‡) againſt the *very Sound* of "*Imprudences* and *Diſorders*," they may not be ſuppos'd to be in a proper Temper of Mind to receive the Truth : Nor is it any Wonder, if they have unhappily fallen into Miſtakes ; juſtifying thoſe Things, which, if they had ſeen in their true Light, they would have condemned. Nothing more tends to blind the Mind than *Prejudice* ; and this, ſome have been made ſenſible of, who could not be brought to believe, the *Diſorders* in the Land were ſuch as had been repreſented, till *Conviction* was *forced* into them, by what they ſaw with their *own Eyes*, and heard with their *own Ears*.

I ſhall only ſubjoin, in Confirmation of the above Accounts, two *public Teſtimonies*, which I can't but think worthy of particular Notice.

The firſt is from the *Government of* CONNECTICUT, in their *Proclamation*, this Year, for a *general Faſt*, which runs thus.

"By the honourable JONATHAN LAW, Eſq; Go-
"vernour and Commander in Chief, in and
"over his MAJESTY's Colony of CONNEC-

‡ See Mr. EDWARDS's Book, on the *late Revival of Religion in* NEW-ENGLAND. P. 188.

TICUT

" TICUT in NEW-ENGLAND. A *Proclamation*
" for a Day of publick Fasting and Prayer.

" *Considering the various Frowns of divine Provi-*
" *dence,* Particularly, *the mortal Sickness which has*
" *prevailed in some of our Towns ; the cutting*
" *short some of the precious Fruits of the Earth by*
" *the Drought in the Summer past ; the ill Suc-*
" *cess of our Troops in the late Expedition against*
" *the Spanish* West-Indies, *in which most of them*
" *have perished by Sickness ; the fearful Prospect that*
" *our Nation and all* Europe *may be involved in a*
" *more general and bloody War, which may prove*
" *much more fatal and distressing to these Plantations;*
" and the unhappy Divisions and Contentions
" which still prevail, both among Ministers and
" People, in the Doctrines and Practice of Re-
" ligion, and the bitter Spirit of Uncharitableness
" and Disorder, which too much prevails among
" all Orders in the Land : All which call for
" our deep Humiliation before the LORD.
" *Considering likewise the Fruitfulness of the Year,*
" *and all the Mercies we hope for, depend upon*
" *the Blessing of GOD, which we ought humbly to*
" *implore.*

" I Have therefore tho't fit, by and with the
" Advice of the Council, to appoint and do here-
" by appoint, Wednesday, the thirteenth Day of
" *April* next to be observed as a Day of publicFAST-
" ING and PRAYER thro'out this Colony : exhort-
" ing both Ministers and People deeply to hum-
" ble themselves before the LORD, under all the
" Tokens of his Anger and Displeasure, and hum-
" bly to confess and bewail all our Sins which are
" the procuring Cause of them : PARTICULARLY,
" *The great Neglect and Contempt of the Gospel and*

" *the Miniſtry thereof, and the prevailing of a Spirit*
" *of Error, Diſorder, Unpeaceableneſs, Pride, Bitter-*
" *neſs, Uncharitableneſs, Cenſoriouſneſs, Diſobedience,*
" *calumniating and reviling of Authority ; Diviſions,*
" *Contentions, Separations and Confuſions in Churches;*
" *Injuſtice, Idleneſs, Evil-ſpeaking, Laſciviouſneſs,*
" *and all other Vices and Impieties which abound a-*
" *mong us.*

" And that fervent Supplication be made to Al-
" mighty GOD, that he would preſerve and bleſs
" our Sovereign Lord King GEORGE, their
" Royal Highneſſes the PRINCE and PRINCESS
" of *Wales*, the DUKE, the PRINCESSES the ISSUE
" of the PRINCE and PRINCESS of *Wales*, and
" the reſt of the ROYAL FAMILY : That all
" the public Affairs of our Nation may be under
" the Conduct and Smiles of Heaven; that GOD
" would direct and bleſs his Majeſty's Councils,
" ſucceed his Arms in the War he is engaged in;
" that he would mercifully interpoſe to ſtill the
" Jarrs and Confuſions of *Europe*, to prevent the
" Effuſion of Chriſtian Blood and the dreadful
" Calamities of a general War : That GOD
" would ſmile upon and protect the *Britiſh* Planta-
" tions in *America*, and eſpecially that we in
" this Colony may have all our juſt Rights and
" precious Priviledges CIVIL and SACRED continu-
" ed unto us inviolate : That GOD would bleſs
" our civil Rulers, and ſucceed all their Admini-
" ſtrations for the Promotion of Juſtice and Pro-
" tection of Religion : *That he would direct the*
" *Miniſters of the Goſpel, heal their Diviſions, and re-*
" *ſtore Unity and Harmony in their Sentiments and*
" *Practiſes : That Religion might flouriſh, and a*
" *Work of Converſion, vital Piety and true Holineſs*
" *might be powerfully carried on ; and that all Er-*
rors,

" *rors, Cenſoriouſneſs, Diviſions, Separations, Diſor-*
" *ders and Confuſions might ceaſe and ſubſide in our*
" *Churches; and that Love, Charity, Peaceableneſs,*
" *Meekneſs, Humbleneſs of Mind and other genuine*
" *Fruits of the Spirit may be manifeſt; that Religion*
" *might appear in its native Excellency and Beauty:*
" That GOD would bleſs the COLLEGE, and preſerve
" Purity and Order in that Society: That the
" Goſpel might flouriſh among the *Heathen* Na-
" tives: That GOD would bleſs the ſucceed-
" ing Year with Health, Peace and Plenty; and
" proſper us in all our Affairs both by Sea and
" Land.

" And all ſervile Labour on ſaid Day is hereby
" ſtrictly forbidden.

" Given under my Hand at the Council Chamber
" in *New-Haven*, this ninth Day of *February*
" in the ſixteenth Year of the Reign of our
" Sovereign Lord GEORGE the Second, of
" *Great-Britain, &c.* KING. *Annoque Domini,*
" 1742,3.

J. LAW.

GOD ſave the KING.

The other *Teſtimony* is that of the *Paſtors* of *theſe Churches*, at their late *Convention*, in this Town, in theſe Words,

" We, the *Paſtors* of the *Churches* of CHRIST in the PROVINCE of the MASSACHUSETTS-BAY in NEW-ENGLAND, at our *annual* Convention, *May* 25th. 1743, taking into Conſideration ſeveral *Errors in Doctrine*, and *Diſorders in Practice*, that have of late obtained in *various Parts of the Land*, look upon our ſelves bound, in *Duty* to our great

great LORD and MASTER, JESUS CHRIST, and in *Concern* for the *Purity* and *Welfare* of these Churches, in the most public Manner, to bear our *Testimony* against them.

I. As to *Errors in Doctrine*; we observe, that some in our Land look upon what are called *secret Impulses* upon their Minds, without due Regard to the *written Word*, the *Rule* of their Conduct; that none are *converted* but such as *know* they are converted, and the *Time when*; that *Assurance* is of the *Essence* of *saving Faith*; that *Sanctification* is no *Evidence* of *Justification*, with other ANTINOMIAN and FAMILISTICAL Errors, which flow from these: All which, as we judge, are contrary to the pure Doctrines of the Gospel, and testified against and confuted, by Arguments fetched from *Scripture* and *Reason*, by our venerable *Fathers*, in the Acts of the *Synod* of August 1637; as printed in a Book entitled, *The Rise, and Reign, and Ruin, of* ANTINOMIANISM &c, in NEW-ENGLAND.

II. As to *Disorders in Practice*, we judge,

1. The *Itinerancy*, as it is called, by which either *ordained Ministers*, or *young Candidates*, go from Place to Place, and without the Knowledge, or contrary to the Leave of the *stated* Pastors in such Places, assemble their People to hear *themselves* preach, arising, we fear, from too great an Opinion of *themselves*, and an uncharitable Opinion of *those Pastors*, and a Want of Faith in the great *Head* of the Churches, is a Breach of *Order*, and contrary to the *Scriptures*, 1 Pet. 4. 15. 2 Cor. 10. 12, to the End. And the Sentiments of our Fathers expreſt in their *Platform of Church Discipline*, Chapt. 9. Sect. 6.

2. *Private*

2. *Private* Persons of *no Education*, and but *low Attainments* in Knowledge, in the great Doctrines of the Gospel, without any *regular Call*, under a Pretence of *exhorting*, taking upon themselves to be *Preachers* of the Word of GOD, we judge to be an heinous Invasion of the *ministerial Office*, offensive to GOD, and destructive of these Churches, contrary to *Scripture*, Numb. 16. 1 Cor. 12. 28,29. And testified against in a *faithful Advice to the Churches of* NEW-ENGLAND by several of our venerable *Fathers.*

3. The *ordaining* and *seperating* of any Persons to the Work of the *evangelical Ministry*, at *large*, and without any *special Relation* to a *particular Charge*, which some of late have unhappily gone into, we look upon as contrary to the *Scriptures*, and directly opposite to our *Platform*, Chapt. 6. Sect. 3. And the Practice of the *protestant Churches*, as may be seen *in the Order of the Churches vindicated*, written by the very Rev. Dr. INCREASE MATHER.

4. The Spirit and Practice of *Separation*, from the *particular Flocks* to which Persons belong, to join themselves with and support, *lay Exhorters*, or *Itinerants*, is very subversive of the Churches of CHRIST, opposite to the Rule of the Gospel, Gal. 5. 19, 20. Jude ver. 19. 1 Cor. 12. 25. 1 Cor. 3. 3. And utterly condemned by our *Platform*, Chapt 13. Sect. 1. 5. And contrary to their *Covenant* Engagements.

5. Persons assuming to themselves the Prerogative of GOD, to *look* into and *judge* the *Hearts* of their Neighbours, *censure* and *condemn* their *Brethren*, especially their *Ministers*, as *Pharisees*, *Arminians*, *blind*

blind, and *unconverted*, &c. where their Doctrines are agreable to the Gospel, and their Lives to their Christian Profession, is, we think, most contrary to the Spirit and Precepts of the Gospel, and the Example of CHRIST, and highly unbecoming the Character of those who call themselves the Disciples of the meek and lowly JESUS, John 13. 34. 35. 1 Sam. 16. 7. Matt. 7. 1. Rom. 14. 10.

6. Though we deny not, that the human Mind, under the Operation of the Divine SPIRIT, may be overborn with *Terrors* or *Joys*: yet, the many Confusions that have appeared in some Places, from the Vanity of Mind, and ungoverned Passions of People, either in the Excess of *Sorrow* or *Joy*, with the *disorderly Tumults* and *indecent Behaviours* of Persons, we judge to be so far from an Indication of the *special Presence of* GOD with those Preachers that have industriously excited and countenanced them, or in the Assemblies where they prevail, that they are a plain Evidence of the Weakness of human Nature; as the History of the *Enthusiasms* that have appear'd in the World, in several Ages, manifests. Also 1 Cor. 14. 23, 40. At the same Time, we bear our Testimony against the *impious Spirit* of those, that, from hence, take Occasion to reproach the *Work of the Divine* SPIRIT, in the Hearts of the Children of GOD.

Upon the whole, we earnestly recommend the *Churches* of this *Country* to the gracious Care and Conduct of the Great *Shepherd of the Sheep*, with our thankful Acknowledgement for his merciful Regard to them, in supplying them with faithful Pastors, and protecting them from the Designs of their Enemies, and advancing his spiritual Kingdom in the Souls of so many from the Foundations of this Country to this Day; and where there is any special

cial Revival of pure Religion in any Parts of our Land, at this Time, we would give unto GOD all the Glory. And earneſtly adviſe all our Brethren in the Miniſtry, carefully to endeavour to preſerve their Churches pure in their Doctrine, Diſcipline, and Manners, and guard them againſt the Intruſions of *Itinerants* and *Exhorters*, and to uphold a Spirit of Love towards one another, and all Men; which, together with their fervent Prayers, will be the moſt likely Means, under GOD, to promote the true Religion of the *Holy* JESUS, and hand it uncorrupt to ſucceeding Generations."

Sign'd, NATHANAEL EELLS, Moderator. In the Name, and by Order of the Convention.

And now, if it be *Fact*, as I have given too much Reaſon to believe it to be, that theſe BAD THINGS have prevail'd in *all Parts* of the Land, and among *all Sorts* of Perſons, the *Anſwer* is, at once, ready to what has been ſaid, whether in *Vindication* of ſome *particular Diſorders*, or in *Excuſe* of the *whole taken together*.

Some *particular Irregularities* have been vindicated as Things right and good. But how? Why, by ſtripping them, in a great Meaſure, of *thoſe Circumſtances* which rendered them *bad*, and ſetting them forth, not as they *really are*, but as they ought to be, or are wrongly ſuppoſed to be; and in this Way, reflecting Blame upon the *Complainers* of theſe Things, inſtead of fixing it where it juſtly belong'd, upon the *Things themſelves*. To illuſtrate this in a few Inſtances.

The *Manner* of addreſſing to the *Paſſions* of People, in theſe Times, has often been complained of: But the Complaint, it is ſaid,† "has been

† Vid. Mr. EDWARDS's *Thoughts on the late Revival of Religion in* NEW-ENGLAND. P. 149.

without

without or *beyond* juſt Cauſe." And in order to make this appear, a deal of Pains has been taken * to repreſent the *Propriety* of applying to People with *Affection* and *Earneſtneſs* about eternal Things; and not in a *dull*, *cold*, and *indifferent* Manner. And who are the Perſons that ever thought otherwiſe? I know of none, among thoſe called *Oppoſers* but were always in the Sentiment, that the Paſſions were planted in the human Conſtitution for *very valuable Uſes*; that it was *reaſonable* they ſhould be excited; and that it was one Part of a Miniſter's Buſineſs to *ſtir them up* to a ſutable Exerciſe. But what is all this to the preſent Caſe? The Queſtion is, whether it be'nt a *plain*, *ſtubborn Fact*, that the *Paſſions* have, *generally*, in *theſe Times*, been apply'd to, as though the *main Thing* in Religion was to throw them into Diſturbance? Can it be denied, that the *Preachers*, who have been the *Inſtruments* of the *Commotions* in the Land, have endeavoured, by all Manner of Arts, and in *all Manner of Ways*, to raiſe the *Paſſions* of their Hearers to ſuch a Height, as really to unfit them, for the preſent, for the Exerciſe of their *reaſonable* Powers? Nay, in order to alarm Men's *Fears*, has it not been common, among *ſome Sort of Preachers*, to *ſpeak* and *act* after ſuch a *wild Manner*, as is adapted to *affrighten* People out of their *Wits*, rather than poſſeſs their Minds of *ſuch a Conviction* of Truth, as is proper to Men, who are endow'd with *Reaſon* and *Underſtanding*? And under the Notion of ſpeaking to the *Affections*, were the Things of GOD and another World, ever preached with more Confuſion of Thought; with greater Incoherence; with the undue Mixture of more

* Ibid. P. 149. and onwards.

raſh,

raſh, crude, unguarded Expreſſions ; or with Conceit to a higher Degree, appearing in fulſome Self-Applauſes, as well as unheard of Contempt of others ? Theſe are Things of too publick a Nature to be denied : They have been too often practiſed, and in Places of too great Concourſe, to admit of Debate. So that it's only reducing this Article of *addreſſing to the Paſſions of People*, to the *Teſt* of *Fact*, and it won't bear a Vindication : Nor can thoſe who have complained of it be faulted, unleſs by placing their Complaint in a wrong Light.

Another Thing that has been complained of is, " The ſpeaking Terror to them that are already " under great Terror, inſtead of comforting " them." But this Complaint alſo is ſaid to be " unjuſt;"* and in Order to ſhow it to be ſo, the Way in which Terror ought to be diſpenced to this Kind of Perſons has been opened,† with the Reſtrictions under which it ſhould be done. I am far from thinking, that what is here ſaid is unexceptionable ; but ſuppoſing it to be ſo, what is it to the Point ? The Matter in Debate is, whether Terror has not, in *Fact*, been heaped upon Perſons already diſtracted almoſt with Terror, in a Manner that juſtly deſerves to be blamed ? And will any, pretending to be acquainted with the late Managements in the Land, calmly deny this ? Has no Method, but that of a faithful Repreſentation of the Truth of the Caſe of ſuch Perſons, been uſed to heighten their Fears ? Has not *Voice* and *Action*, even to an extravagant Exceſs, been too often repaired to ? Have no poor diſtreſſed Creatures been practiſed upon, and this

* Ibid. P. 156. † P. Ibid. and onwards.

by

by Numbers at a Time, and in Ways unfit to be mentioned, whereby their *animal Nature* has been thrown into the moſt horrid Confuſion ? I could mention a Plenty of Inſtances in this Kind, but that I rather chuſe they ſhould be buried in perpetual Oblivion. So that if this Article alſo be brought to the *Truth* of *Fact*, it may ſtill be complained of with great Juſtice.

It has ſtill been mentioned as an Objection againſt the Times, " that there has been too great a Frequency of religious Meetings, and too much Time ſpent in an Attendance on theſe Externals of Religion." But the Objection, it is ſaid, is in the general groundleſs. † And why ? Becauſe " 'tis fit, that, at ſuch an extraordinary Time, " when GOD appears unuſually preſent with a " People, in wonderful Works of Power and " Mercy, that they ſhould ſpend more Time than " uſual in religious Exerciſes, to put Honour up- " on that GOD that is then extraordinarily pre- " ſent, and to ſeek his Face*." And ſuppoſe this be allow'd ; is there notwithſtanding juſt Ground of Complaint ? Is it not *undoubted Fact*, that People have generally, through the Land, gone into an *Exceſs* upon this Head of *attending* Meetings, either *public*, or *private*, or both ? Han't there been too many Inſtances of Houſes of Worſhip, that have been ſcarce empty, Night or Day, for many Days together ? Han't it been common, among thoſe who have been wrought upon, in theſe Times, to devote themſelves, as it were, to the Buſineſs of attending *Lectures* and Meetings, either to *ſpeak* or *hear*, as though herein lay the Sum of Religion ? And han't this been done by great Numbers of

* Page Ibid.

Perſons,

Perſons, to the Neglect of their *Callings*, and the real *Damage* of their *Families*? And while People have expended ſo much of their Time, in attending the *Preachings* and *Exhortations* of *all Manner* of *Preachers*, and *Exhorters*, what has been their Care about thoſe Laws of GOD, which regard their Conduct, in the *ſeveral Relations* and *Capacities of Life*? Have they been, in any Proportion, zealous to be better *Husbands* and *Wives*, better *Maſters* and *Servants*? Have they been as *remarkably forward* to ſpeak the Truth every Man to his Neighbour, to do Juſtice, and love Mercy, and walk humbly with GOD? Theſe are Duties to be attended, as well as *religious Meetings*: But han't the Zeal of People to attend the *latter*, been ſo great, as to leave little Room for the *obſervable* Practiſe of the former? This, I believe, few will venture to deny. The plain Truth is, People have generally behaved, in theſe Times, too much as though they thought Religion conſiſted, *chiefly*, if not *only*, in an Attendance on *Meetings* for *praying*, and *Preaching*, and *exhorting*, and *ſinging* and the like; which is certainly a Fault, and will remain ſo, notwithſtanding all that can be ſaid to the contrary.

The Way in which Out-cries, Faintings, and other bodily Effects, have been ſpoken of as ſure Arguments of a *divine Influence* accompanying the Word, has likewiſe been complained of. And what is the Anſwer? Why,* "that, they are indeed *probable Tokens* of GOD's *Preſence*; and when excited by preaching the *important Truths of GOD's Word*, urg'd and enforc'd with PROPER Mo-

* P. 172.

tives and Arguments, or are consequent on *other Means that are GOOD*, that they may be spoken of, and rejoiced in as such. For that *Cryings out*, in *such a Manner*, and with *such Circumstances*, is as much an Evidence of their *general Cause* as *Language*. The Meaning of it has been learn'd the same Way that Persons learn Language; viz. by *Use* and *Experience*." But what is all this to the Purpose of *those Out-cries*, and *Swoonings*, and *bodily Agitations*, that are not effected *so much by Truth* as by *other Things*, or not by Truth PROPERLY urg'd and enforc'd, nor yet by *any other Means that are GOOD*? And have there been no such Out-cries in the Land? Yea rather, have not the *Out-cries* too generally been of *this Kind*? Han't they been prov'd to be so in these Papers? And this, I know, is the Tho't of a very great Number of as wise, and pious, and judicious Christians about them, as any we have in the Country; and they have been led into this Sentiment, by attending to the *Means*, and *Manner*, and *Circumstances* of their Excitement, which have been such as to leave them at no loss to judge of the Cause, any more than others may be at a loss to judge of the Meaning of Language. And what is the Way, in which these *Out-cries* have been spoken of as *Tokens* of an *extraordinary divine Presence*? Has it been *commonly* in Words expressive of a *Probability* only? Or, have they been delivered with an Air of *Modesty*, and as became those who might possibly be mistaken? So far from it, that the most *positive*, *peremptory Affirmations* have been us'd; and these, accompanied with *bitter Language* against those who could not bring themselves to think, and speak after the same Manner with them. So that if this Complaint likewise be considered as it relates to Fact, there is just Ground for

for it, notwithſtanding all that has been offered to make it appear unjuſt.

I might, had I Room, have mentioned many other Inſtances ; tho' indeed there is no real Need of it, for 'tis only doing by *them* as I have done by *theſe*, that is, reducing them to the *Truth of Fact*, and they'll appear at once not to have been vindicated ; nor could they have been, but by uncloathing them of ſuch *Circumſtances* as are unalterably bad, and will be judged to be ſo as long as there are any remains of true Senſe and Reaſon in the World.

But beſides a *Vindication* of ſome *particular Diſorders*, the *whole* conſidered in the *Lump* have been *excus'd* ; but with ſuch Arguments, as I can't ſuppoſe will be thought to carry in them much Weight. To illuſtrate this alſo by a brief Animadverſion on ſome of theſe *Excuſes*.

It has been ſuggeſted concerning the *bad Things* of the preſent Day, taken *collectively*, that they are *only accidental Effects of a good Work* †. But how do we diſtinguiſh between *accidental* Effects, and thoſe that are *natural* ? Is it not by the *Frequency*, and *Uniformity* of their Production ? If ſuch and ſuch Effects are found, in Experience, to be the common and *general* Attendants of ſuch and ſuch Cauſes, at one Time and another, in this Place and the other, don't we always ſpeak of them as *natural*, and never as *accidental only* ? Yea, is not the *Doctrine* of *Cauſes* and *Effects*

† Vid. Mr. EDWARDS's *Thoughts on the late Revival of Religion in* NEW-ENGLAND, P. 33.

wholly founded on this *Kind of Obſervation* and *Experience*? And if, in this Way, we judge of the *bad Things* prevailing in theſe Times, can it be thought they are nothing more than *accidental Effects* of a good Cauſe? Will any pretend, that they are *rare* Productions? Or, that they have been *peculiar* to *here* and *there* a *Perſon*, in *here* and *there* a *particular* Place? Is it not a known, undeniable Fact, that they have appear'd in *all Parts* of the Land; yea, in every Place upon the *whole Continent*, in a greater or leſs Degree; and this, among Perſons of all *Ranks*, *Ages*, *Sexes*, and *Conditions*, who have been wrought upon in theſe Days? And have not *theſe Effects* been moſt remarkably viſible in thoſe, who have been ſpoken of as the moſt *remarkable* Subjects of the *preſent Operation*? Theſe are Truths that can't be diſown'd. They are as evident as the Light ſhining at Noon-day. And is it poſſible, if *theſe Effects* were *meerly accidental*, that they ſhould be thus uniform, and almoſt *univerſal*? We muſt give up our *Underſtandings*, before we can entertain ſuch a Tho't of them.

It has been ſaid,* "more has been look'd for "from Perſons under the *Operations* of the SPIRIT, "in theſe Days, than is reaſonable; that, "when any profeſs to have received Light, and "*Influence*, and *Comfort*, from Heaven, and ſo "have had ſenſible Communion with GOD, many "are ready to expect that *now* they appear like "*Angels*, and not like poor, feeble, blind and ſin-"ful Worms of the Duſt." For my ſelf, I know of none who ever had ſuch Expectations; but if any were ſo weak and ignorant, they have ſeen that which is abundantly ſufficient to ſhow

* P. Ibid.

them

them their Miſtake. 'Tis readily own'd, it ought not to be expected of Perſons under the *ſaving Operations* of the SPIRIT, that they ſhould appear like *Angels*; but yet, it may, with all Reaſon, be expected, they ſhould appear like *Men who have been renewed after the Image of GOD, in Knowledge, and Righteouſneſs, and true Holineſs.* 'Tis not enough that they have *Heat* in their *Affections*, but they muſt have *Light* in their *Minds*; 'tis not enough that they *talk ſpeciouſly*, and *profeſs highly*, but they muſt be really poſſeſt of a truly *Chriſtian Temper*: And this they muſt diſcover by *putting away from them all Bitterneſs, and Wrath, and Anger, and Clamour, and evil-ſpeaking, with all Malice*; and not only ſo, but by living in the habitual Practice of that *Piety* towards GOD, and *Righteouſneſs* and *Charity* towards *Men*, in all the genuine Expreſſions of them, which are required in the Goſpel. 'Tis not too much to expect this of thoſe, who have been changed, by the Grace of GOD, into *New-Creatures*. 'Tis true, they are far from being *perfectly holy*, notwithſtanding this *Change*; but 'tis as true, becauſe the *Bible* affirms it, that they are not worthy to be ſpoken of as thoſe who have been *turn'd from the Power of Sin and Satan to GOD*, unleſs they are ſuch Perſons as have been deſcrib'd. And has this *generally* been the Character of thoſe, who have been highly ſpoken of in the late Times? It cannot reaſonably be ſuppoſed, while *ſo many*, and *ſuch groſs Diſorders* have been prevalent among them.

It has been pleaded, † "ſo careful are ſome "Perſons leſt this Work ſhould be defended, that

† P. 35.

" *now* they will hardly allow, that the *Influences* " of the SPIRIT of GOD on the Heart, can ſo " much as *indirectly* and *accidently* be the *Occaſi-* " *on* of the Exerciſe of *Corruption*, and Commiſſion " of Sins." I don't believe, among the whole Number of thoſe called *Oppoſers*, one can be mentioned, who ever made the leaſt Difficulty of allowing this : Though they have always entertained ſo high an Opinion of the *real Influences of the Divine SPIRIT*, that they can't ſuppoſe, theſe ſhould GENERALLY be the *Occaſion* of the Comiſſion of Sin, and in repeated, bare-fac'd Acts, among thoſe who are the *Subjects* of theſe *Influences*, and in a *remarkable* Degree. If *great Numbers* of Perſons, of *all Capacities*, *Tempers*, and *Educations*, and in moſt Places throughout a Land, are betray'd into ſuch a Conduct as is plainly contrary to the moſt expreſs, and peremptory Commands of the *Goſpel* of CHRIST, and go on in ſuch a Conduct ; and this, in Contempt of Advice, and all Means of Conviction : I ſay, when this is the Caſe, I muſt think better of the *Influences of the SPIRIT of GOD* ; eſpecially, when they are *powerful* and *extraordinary* beyond what they were ever known to be before, than to ſuppoſe they ſhould be the *Occaſion* of ſuch Breaches of the Chriſtian Law : Nor do I eſteem it an Inſtance of that Reſpect, which is due to the *bleſſed SPIRIT of Grace*, to make him the *Cauſe*, though it be only in the Way of a *ſine qua non*, of thoſe Effects, which are viſibly owing to the *Luſts of Men*, venting themſelves without any tolerable Reſtraint, either from *Reaſon* or Religion, and ſo as is not known among Multitudes, even of thoſe who are thought to deſerve no better a Name, than *Children of the Devil*. And I have a worſe Thought of this Excuſe for the *bad Things* reign-

ing

ing in the Land, as ſo many *Scripture Examples* have been miſapplied in their Vindication.

It has been urg'd,* " It is a Thing not to be " wondered at, that at a Time when Multitudes, " all over the Land, have their Affections greatly " mov'd, that great Numbers ſhould run into " many Errors and Miſtakes with Reſpect to their " Duty, and conſequently into many Acts and " Practices that are imprudent and irregular." I own it is ſo far from being Matter of Wonder, that its the very Thing that might be expected; nor could it have been otherwiſe. When Men's *Paſſions* are in *great Commotion*, and they *generally* act under the *Guidance* of them in this *tumultuous* State, 'twould be *miraculous*, if they did not run into the *Wilds* of *Error* and *Extravagance*. Its the very Thing that has often happened in the World in former Times: Nor may it be thought ſtrange, if ſo it has happened *now*, or ſhould ſo happen yet again in Time to come. But then, great Care ſhould be taken, not to aſcribe *that Confuſion* in Men's *Paſſions* to the *Divine SPIRIT*, as its *Author*, which will make it even a *Wonder*, if it does not run them into *Errors* and *Miſtakes*; and this, by *Multitudes*: Eſpecially, ſhould we be in the Exerciſe of Caution, when the Miſtakes are ſuch *palpable* ones, and of ſuch *dangerous* Tendency, as *many* have been hurried into, at this Day.

It has been repreſented † " as no inſuperable " Stumbling-Block, that Imprudencies and Irregu- " larities of Conduct ſhould abound, when ſuch " Multitudes of all Kinds of Capacities, natural

* P. 38, † P. 39.

" Tempers, Educations, Cuſtoms and Manners of " Life, are ſo generally and variouſly affected ; " eſpecially, in a State of Things ſo uncommon, " and where the Degree, Extent, Swiftneſs and " Power of Operation is ſo very extraordinary, " and ſo new, that there has not been Time and " Experience enough to give Birth to Rules for " People's Conduct, and ſo unuſual in Times paſt, " that the Writings of Divines don't afford us " Rules to direct us in ſuch a State of Things." To all which it is obvious to reply, if Multitudes of all Sorts of Perſons were affected, and the Diſorders to be ſeen, were among only a few of them, comparatively ſpeaking, there would then be no juſt Occaſion of Offence : But, if they prevail among *Multitudes*, and theſe Multitudes are of *all Kinds* of *Capacities*, *Tempers*, and *Conditions*, how does the *Number* of Perſons affected, or the *Variety* of their Characters, remove away the Ground of Exception ? The Difficulty, in this Caſe, remains juſt the ſame.--- Nor is the State of Things in the Land, ſo *new* and *unuſual*, as has been ſaid. 'Tis true, there never was ſuch a Scene of Things before, in our Day ; but there has ſeldom an *Age* paſt, ſince the Days of the *Apoſtles*, but this has been the State of Things : And the *Degree*, *Extent*, *Swiftneſs* and *Power* of the *Operation*, has often before been as *extraordinary* ; yea, in all theſe Reſpects, it has been far exceeded. The *Operation*, its granted, has been *ſwift* ; but not ſo ſwift, but *Birth* has, in *Fact*, been given to many excellent *Rules of Conduct* ; which, if they had been received in the Spirit of Love and Meekneſs, and acted upon with the Temper of Chriſtians, would have made theſe Times happy, in Compare with what they now are. And 'tis ſo far from being a juſt Remark,

that

that the Writings of Divines don't afford Rules to direct in this State of Things, that they are full of them. There are no Disorders prevailing in the Land, but the most pious, and orthodox, and well-approv'd Writers have (as we may see in these Papers) expressly taken Notice of them, and laid down the wisest, and most effectual Prescriptions, whether for the Prevention, or Cure of them. The same Imprudences, Irregularities, Extravagancies, or whatever other Name any may chuse to call them, which *now* appear among us, were *common* in ENGLAND, no longer ago than the *last Century*, lower down than the Middle of it; and they were freely wrote against by some of the best Men that were then upon the Stage, and such *Cautions*, *Directions*, *Admonitions*, and *Warnings* given, as would have been effectual, if duly regarded, to have prevented much of the *Madness* of the present Day: Nay, some of the worst Things that have been complained of, were *general* even in this Land once before; and the *Rules of Conduct* then given by our *Fathers*, are as well suted to the *present State* of Things, as any could now adapt them had they ever so much Time to do it in; as may be seen in the foregoing Pages. It could not therefore be from Want of *good Rules of Conduct*, already prepared for the Use of People, in the Writings of Divines, that they have been thrown into Disorder. Only the *practical Works* of that *single* Man, Mr. BAXTER (which I heartily wish were in every Family throughout the Country) afford every Direction needful at this Day; and are the more worthy of Notice, because form'd upon long Observation and Experience.---But if there were no *Rules*, in the *Writings of Divines*, suted to the present Day, why need People "abound in Imprudences

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dences and Irregularities," for Want of a *Rule of Conduct*, when they are favoured with the *written Revelation* of GOD? Is not the *Scripture*, which was *given by Inspiration of GOD, profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of GOD may be perfect, throughly furnish'd unto all good Works*? And can the SPIRIT be supposed to be *poured out*, in such *extraordinary* Influences as to render the Bible a Rule insufficient for the Behaviour of those who are the Subjects of them? Does this reflect due Honour upon the sacred Writings? Must they not be conceived of, in this Light, as very defective, and imperfect?

It has been hinted,† "That the Weakness of "human Nature has always appeared in Times "of great Revival of Religion, by a Disposition "to run to Extremes, and get into Confusion; "especially in three Things, *Enthusiasm, Superstition* and *intemperate Zeal*. So it appear'd in "the Time of the Reformation, very remarkably; and also in the Days of the Apostles." 'Tis very true, there was in the Time of the Reformation, the Prevalence of *Enthusiasm, Superstition*, and *intemperate Zeal*, in all the *Wildness and Extravagance*, that can be conceived of: But who were the Persons among whom these Things prevailed? Were they generally the Children of GOD? Those who were under the special Guidance of the HOLY GHOST? 'Tis a Dishonour to the SPIRIT of *Grace* to suppose such a Thing. They were rather vain Pretenders to the SPIRIT; Men, who were spiritual only in their own fond Imaginations. And so far were they from being

† P. 40.

Instances

Instances of the Work of *Reformation*, that they were a Scandal to it, and the greatest Obstacle in the Way of its Progress. And the same may be said of the *Times of the Apostles*. There was then among those *called Christians*, the Appearance of Pride, Emulation, Wrath, Strife, Sedition, Schism, and many other evil Works. But among what *Sort of Christians* did these Things appear? Were they those, upon whom the HOLY GHOST had been poured out in his *saving Graces*? It may, perhaps, upon Trial, be found a very difficult Task to prove this. There were many, in *those Days*, who could claim the Character of Christians, only in *Appearance* and *Profession*; yea, among those who had the Spirit sent down upon them in an *extraordinary* Manner, i. e. in miraculous Powers, so as that they could speak with Tongues, and shew Signs, and work Wonders: I say, even among these, there were many, concerning whom our SAVIOUR himself has said, that they shall be bid to depart away from him, at the last Judgment. And who will venture to affirm, that the Disorders complained of, in *these Days*, were not prevalent, *chiefly*, among *this Kind* of Christians? There was a Number, in this and the other Christian Church, no Doubt, who were truly *spiritual* Men, making it evident that they were so, by their bringing forth the Fruit of the SPIRIT, in all Righteousness, and Goodness, and Truth: But at the same Time, there was a Number, and perhaps a greater Number, of meer *nominal* Christians, puffed up with Pride, and in a Temper to be led aside either by *Satan*, or their own Lusts. And are not these the Persons, among whom it is most likely Disorders should prevail? Those especially, which are gross, and seem to argue a Spirit unmortified to Sin and Lust.

The

The Language in which the inſpir'd PAUL ſpeaks of the *falſe Teachers* in this and the other Church, and thoſe who were led aſide by them, if fairly examin'd, would, I am apt to think, import thus much. And 'tis true, in Fact, (as we ſhall ſee in its proper Place) of *many*, in *theſe Times* of the *Apoſtles*, that they fell into Errors in *Principle*, as well as *Practice*, inconſiſtent with the *Being* of real Chriſtianity; and this, notwithſtanding they had "infallible Apoſtles to guide and direct them, to rectify Diſorders, and reclaim them when they were wandring."

It is ſtill pleaded,† "If the Affair be ſeriouſly "weighed in its Circumſtances, it will be no "great Difficulty to account for it, ſuppoſing the "Work, in general, to be from a great Outpour-"ing of the SPIRIT of GOD, that many have "run into great Errors, and juſt ſuch Errors as "they have." And in order to account for it,

It is ſaid,* That "ſome who have been im-"prov'd as great Inſtruments to promote this "Work, have been *very young*: And how na-"tural is it for ſuch, being *newly* brought out of "a State of Darkneſs, Inſenſibility, and Death, "and having in View the Reality, the Vaſtneſs, "and infinite Importance and Nearneſs of ſpiri-"tual and eternal Things, and not having the "Advantage of Age and Experience, and but lit-"tle Opportunity to ſtudy Divinity, or to con-"verſe with aged experienced Chriſtians and Di-"vines; how natural is it for ſuch to fall into "many Errors."---- The Anſwer to all which is ready at Hand; viz, That if ſome of the In-

† P. 43. * P. Ibid.

ſtruments

ſtruments in this Work were *very young*, and had but little Acquaintance with Divinity, and were but *newly* brought to a Senſe of the Importance of eternal Things, they were, for theſe Reaſons, very unfit to be employed as *Inſtruments*; and it may be feared, whether great Diſhonour han't been done to the Cauſe of GOD, and *Religion*, by not checking their *Forwardneſs* to engage in the *miniſterial* Work, for which they were ſo evidently unqualified. 'Tis obſervable, the Apoſtle PAUL, in his Directions to TIMOTHY about introducing Men into the Miniſtry, particularly gives ſuch a Caution as that,* *Not a* NOVICE *leſt being lifted up with Pride, he fall into the Condemnation of the Devil.* The *Original* Word, anſwering to the *Engliſh* one, NOVICE, is *Neophuton*; which properly ſignifies, a *raw young Chriſtian*, one who has but "*newly* been waked out of Sleep, and had opened to his View, the Reality and vaſt Importance of ſpiritual Things:" And 'tis the expreſs Direction of an inſpir'd *Apoſtle*, that *ſuch an one* ſhould not be employ'd in the *Miniſtry*. And the *Reaſon* he ſubjoins is very ſolemn and weighty, *leſt being puffed up with Pride, he fall into the Condemnation of the Devil*; obviouſly implying that Perſons *newly* brought over to Religion, and not fully inſtructed in it, are in great Danger, if employed as Miniſters, of falling into *Pride*, the *Devil's Sin*, and hereby expoſing themſelves to *Condemnation*, the *Devil's Puniſhment*. And the *Apoſtle* certainly judged right in this Matter. For none are more apt to be *proud* and *vain-confident*, than this Kind of Perſons; as has been abundantly verified in Fact, in theſe Times: And the Danger is greatly increaſed, when, together with the

* 1 Tim. 3. 6.

Newneſs

Newneſs of their Acquaintance with *ſpiritual* Things, they are *young, very young in Years.* It's vaſt Odds, whether the encouraging *ſuch Novices* to act as *Miniſters*, won't be the Means of their falling into ſuch Miſtakes, both in *Judgment* and *Conduct*, as may be deſtructive to themſelves, and the Intereſt of CHRIST too. It's *natural* to expect Confuſion, when *meer Youths* in *Age*, as well as Chriſtian Knowledge and Experience, are invited into the Pulpit, and admir'd for their bold and ignorant ſpeaking of Things they little underſtand. And ſhall the Want of *Years*, and *Knowledge*, and *Experience*, in theſe Perſons, be pleaded in Excuſe for the wretched Miſtakes and Follies they run into? It ought rather to be urg'd as one of the ſtrongeſt Reaſons, againſt their taking upon them the Buſineſs of the *Miniſtry*; which would, at once, prevent all this Miſchief.

The Plea goes on, and in *Subſtance* is thus,* "That as the Influences of the SPIRIT, upon thoſe "who have lately had Experience of them, are "what they were unacquainted with, and had "never felt before, its no Wonder they don't ſo "well know how to diſtinguiſh one *extraordinary* "*new* Impreſſion from another, and ſo (to them-"ſelves inſenſibly) run into *Enthuſiaſm*, taking "every ſtrong Impulſe to be divine. As Multi-"tudes of *illiterate* People (moſt of whom are in "their Youth) are brought into ſuch *new*, and "before (to them) unheard of Circumſtances, its "natural to ſuppoſe they ſhould paſs wrong and "ſtrange Judgments both of Perſons, and Things, "beholding them in ſuch a *new Light*. And "as they ſcarce ever heard of ſuch a Thing be-

* P. 44, 45.

"fore

" fore, as the *Out pouring of the SPIRIT,* or had " no Notion of it, its nothing ſtrange that they " don't know how to behave themſelves in ſuch " a new and ſtrange State of Things : Nor is " it unaccountable, that they ſhould be ready to " hearken to thoſe, who have been the Inſtru- " ments of *this Work,* in them and others, or " that they ſhould receive every Thing they ſay, " and drink down Error as well as Truth from " them." To which I would return Anſwer, as follows. The Influences of the SPIRIT are always *new* and *unknown* to Perſons, in *Experience,* 'till they are the happy *Subjects* of them : And why ſhould they, at this Day, be more apt to run generally into Miſtakes about them, than at other Times : The Pretence, that they are *now* more powerful and extraordinary, won't do ; for the more powerful theſe Influences are, when real and from the *Divine SPIRIT,* the leſs liable Perſons are to Miſtakes, and the fewer of them, and of ſmaller Moment, they will fall into. The true Account to be given of the *many* and *great* Miſtakes of the preſent Day, about the *SPIRIT's* Influence, is not the *Newneſs* of the Thing, the not having *felt it before ;* but a *notorious* Error generally prevailing, as to the *Way* and *Manner* of judging in this Matter. People, in order to know, whether the Influences they are under, are from the SPIRIT, don't carefully examine them by the *Word of GOD,* and view the *Change* they produce in the *moral State* of their *Minds,* and of their *Lives,* but haſtily conclude ſuch and ſuch *internal Motions* to be *divine Impreſſions,* meerly from the *Perception* they have of them. They are ready, at once, if this is *unuſual,* or *ſtrong,* to take it for ſome Influence from above, to ſpeak of it as ſuch, and to act accordingly.

cordingly. This is the Error of the present Day; and 'tis indeed the *proton Pseudos*, the first and grand Delusion: And where this prevails, we need not be at a loss to know the *true Spring* of other Errors.---As to the *Multitudes* who are bro't into such *new*, and (to them) *unheard of Circumstances*, 'tis true, they are *illiterate*, and *young* People; but this notwithstanding, if the *Newness* of their Circumstances is such as is proper to *new Creatures*, they will, in their *general Behaviour*, discover the *true Spirit* and *Genius* of this Sort of Persons. 'Tis a great Mistake to think, that the *new Nature*, or those *Influences* that produce it, however extraordinary, are apt to put Men upon making *wrong* and *strange* Judgments, either of *Persons* or *Things*: They have a contrary Tendency: and 'tis a Reproach to them both, to suppose otherwise. A meer *passionate* Religion, 'tis true, has always led to this, and always will; but not that, which enlightens the Understanding, renews the Will, and makes the Heart good and honest.----How far 'tis a Truth, that *this People* have *scarce* heard of such a Thing as the *Out-pouring* of the SPIRIT of GOD, or had *no Notion* of it, may admit of Dispute; but that the *Out-pouring* of the SPIRIT should introduce *such a State of Things*, as that those *upon whom* he has been *poured out*, should *not know how to behave*, will, I think, admit of no good Plea in its Defence. 'Tis a plain Case, one of the *main Ends* of the *Out-pouring* of the SPIRIT, is to dispose and enable People to behave as *Christians*, in their various *Stations*, *Relations* and *Conditions* of Life; and if instead of this, they are thrown into such a *strange State*, as that they can't behave as they ought to do, not in here and there a perplext Case, but in some of the most *obvious* and *essential* Points of Practice;

Practice ; let who will call this an *Out-pouring* of the SPIRIT, 'tis not such an one as the *Bible* knows any Thing of. And 'tis nothing short of a gross Reflection on the *blessed SPIRIT*, to speak of *him* as *wonderfully* poured out upon a People, and, at the same Time, to suppose such a State of Things arising therefrom, as that People may run into *very ill Conduct*, and it not be thought *strange*, if they do so.---What is observ'd of People's *Readiness* to hearken to those, who have been the *Instruments* of bringing them into their present Circumstances, I own, is no other than might be expected : Nor have I any Doubt, upon my Mind, whether the *Disorders*, so *general* in this Land, had their *Rise* from these Persons. But *Schism*, and *Confusion*, and other *evil Works*, won't change their Nature, be their *Origin* in *People* themselves, or their *Leaders*.

It is still urged,* " That when Persons are *ex-*
" *traordinarily* affected with a recent Discovery
" of the Greatness and Excellency of the divine
" Being, the Certainty and infinite Importance of
" eternal Things, the Preciousness of Souls, and
" the dreadful Danger and Madness of Mankind,
" together with a great Sense of GOD's distin-
" guishing Kindness and Love to them ; no
" Wonder that now they think they must exert
" themselves, and do something extraordinary,
" for the Honour of God, and the Good of Souls,
" and know not how to forbear speaking and act-
" ing with uncommon Earnestness and Vigour.
" And in these Circumstances, if they ben't Per-
" sons of uncommon Steadiness and Discretion,
" or han't some Persons of Wisdom to direct

* P. 45.

" them, 'tis a Wonder, if they don't proceed " without due Caution, and do Things that are " irregular, and will, in the Iſſue, do more Hurt " than Good." 'Tis readily granted, Perſons under a juſt and ſtrong Senſe of divine Things, will exert themſelves with an awaken'd Activity in the Buſineſs of Religion. 'Twould be no Wonder, if thoſe who had *extraordinary* Diſcoveries of GOD, were, to an *extraordinary* Degree, filled with Lowlineſs and Humility, and ſuch an Awe and Reverence of the divine Majeſty, as would make them *eminently* circumſpect in their whole Deportment towards him; if from the *uncommon* View they had of his Perfections, they were, in an *uncommon* Manner, transformed into his Likeneſs, appearing in the World *lively Images* of that Goodneſs, Righteouſneſs, Faithfulneſs, Kindneſs, Mercy, Patience and Long-ſuffering, which are the *moral Glory* of the infinitely perfect Being. 'Twould be no Wonder, if thoſe, who had upon their Minds an *extraordinary* Senſe of the *Preciouſneſs of Souls*, diſcovered extraordinary Care and Pains in working out the Salvation of their *own Souls*; if they were obſervably *diligent* in *adding to their Faith, Vertue; to Vertue, Knowledge; to Knowledge, Temperance; to Temperance, Patience; to Patience, Godlineſs; to Godlineſs, Brotherly-Kindneſs; and to Brotherly-Kindneſs, Charity: For they that lack theſe Things are blind* to the Worth of their *own Souls*; whereas, they *that do them* make it evident that they regard their Souls: *For ſo an Entrance ſhall be miniſtred to them abundantly, into the everlaſting Kingdom of our* LORD *and* SAVIOUR JESUS CHRIST. In like Manner, 'twould be no Wonder, if thoſe who had an *extraordinary* View of the *Danger* and *Madneſs* of thoſe

thoſe who neglect their Souls, were *proportionably* active, within their *proper Sphere*, in Endeavours to do them all the Service they could; if they were ready with their Advice, their Counſel, their Prayers, their Intreaties, to beget in them a juſt Concern about Salvation: Nor would they be "worthy of *Indignation*, and be beyond *Compaſſion*," if, through an *indiſcreet Zeal* they ſhould, now and then, be betray'd into Weakneſſes and Exceſſes. Theſe are Things, not to be wondered at; they are no other then might reaſonably be expected. But the Wonder is, how an *extraordinary* Diſcovery of the Greatneſs and Excellency of GOD, the Importance of eternal Things, and the Preciouſneſs of Souls, and the Danger of their periſhing, ſhould make Men vain and conceited, full of themſelves, and apt to throw Contempt on others; how it ſhould looſen Men's Tongues to utter ſuch Language as would not be ſeemly, even in thoſe who profeſs no Senſe of GOD, or divine Things; how it ſhould lead them into wrong Sentiments in Religion, blind their Eyes as to ſome of the moſt plain Points of Doctrine; and in a Word, diſpoſe them to ſuch Things as are called in Scripture, the *Works of the Fleſh*.

Theſe don't look like the Fruit of *extraordinary* Diſcoveries of GOD; but they are the very Things which may be expected, where Men's *Paſſions* are rais'd to an *extraordinary* Height, without a proportionable Degree of Light in their Underſtandings.

Such *high Affections*, I know, are freely ſpoken of as owing to the Influence of the SPIRIT of GOD; and this, when there is not given "*Strength* of

Understanding in *Proportion*; and by Means hereof, the *Subjects* of these Affections may be driven, "through Error, into an *irregular* and *sinful* Conduct.†" But it may justly be question'd, whether *extraordinary Warmth* in the *Passions*, when there is not *answerable Light* in the *Mind*, is so much owing to the SPIRIT of GOD, as some may be ready to imagine. For is it reasonable to think, that the *Divine SPIRIT*, in dealing with Men in a Way of Grace, and in Order to make them good Christians, would give their *Passions* the *chief* Sway over them? Would not this be to invert their Frame? To place the Dominion in those Powers, which were made to be kept in Subjection? And would the alwise GOD introduce such a State of Things in the human Mind? Can this be the Effect of the *Out-pouring* of his SPIRIT? It ought not to be supposed. One of the most *essential* Things necessary in the *new-forming* Men, is the Reduction of their *Passions* to a proper Regimen, i. e. The Government of a *sanctified Understanding*: And 'till this is effected, they may be called *New-Creatures*, but they are far from deserving this Character. *Reasonable* Beings are not to be guided by *Passion* or *Affection*, though the Object of it should be GOD, and the Things of another World: They need, even in this Case, to be under the Government of a *well instructed Judgment*: Nay, when Men's *Passions* are raised to an *extraordinary* Height, if they have not, at the same Time, a due Ballance of *Light* and *Knowledge* in their Minds, they are so far from being in a more desirable State on this Account, that they are in Circumstances of extreme Hazard. There is no Wildness, but they

† P. 48.

are

are liable to be hurried into it ; there is no Temptation. but they are expos'd to be drawn aside by it : Nor has the Devil ever greater Advantage againſt them, to make a Prey of them, and lead them captive at his Will. And this has often been verified by ſad Experience. Who can boaſt of greater Tranſports of Affection, than the wildeſt Enthuſiaſts ? Who have had their Paſſions excited to a higher Pitch, than thoſe of the ROMISH Communion ? Who have been more artful in their Addreſſes to the *Paſſions*, than *Popiſh Prieſts* ? ‡ And who more ſucceſsful, by *heating*

‡ Obſervable to this Purpoſe is the following Story, in the Book entitled, *The Frauds of the Romiſh Monks, and Prieſts, ſet forth in eight Letters.* The Author ſpeaking of a particular Sort of Romiſh Miſſionaries moſtly *Capuchins*, tells us, that " after they have " furniſhed themſelves with a good Stock of Ser- " mons upon different Subjects, they ſend to ROME " and demand aMiſſion from thePOPE; that is, leave " to go and preach their Sermons in certain Towns " and Provinces.----The firſt, ſaith he, that ever I " ſaw of this Sort, was at MONTEFIASCON, two " Days Journey and an half from ROME. Theſe " were *Capuchins*, who, beſides their Habit which " was very odd and antick, with their great Beards, " had on their Heads great red *Calots*, or *cloſe* " *Caps* to *ſignify their Zeal, and the red hot Ardour* " *of their Charity for the Converſion of Souls.*------- " I had the Curioſity to go and hear them preach. " I entred the Church where I ſaw one of them in " the Pulpit, with a great Rope or Cord about his " Neck, and a Crucifix in his Arms, who " did his utmoſt Endeavour, to excite ſenſi- " ble Affections in the Hearts of his Auditors. " The chief Aim of theſe Preachers is to *make the* *People*

heating the *Affections* of People, to eſtabliſh Error and Deluſion? Nay, what Engine has the *Devil* himſelf ever made Uſe of, to more fatal Purpoſes, in all Ages, than the *Paſſions* of the *Vulgar* heightened to ſuch a Degree, as to put them upon acting without Thought and Underſtanding? The plain

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" *People weep*; if they can once effect this they " are happy, and this is all they deſire; for " this procures them the Reputation of being great " Miſſionaries, and Men of a truly *apoſtolick Spirit*. " To this End they make Uſe of the moſt tender " melting and affectionate Expreſſions they can think " of, to draw Tears from their Hearers.

" ThePreacher I heard at thisTime, was paraphraſing the Hiſtory of the Paſſion of our SAVIOUR, " and after he had employ'd his utmoſt Skill in ſetting forth our SAVIOUR as the moſt lovely, beautiful of Men; he on the other Hand repreſented thoſe pitileſs Tormentors, who with great Cords " tied his fair Hands, white as the driven Snow, and " beat his lovely Countenance where the Lilly and " the Roſe did urge for Maſtery. He added to all " theſe Expreſſions a moſt lamentable and affecting " Tone, with Geſtures very proper, and according " to the Subject. I perceived that this Father was " an excellent Declaimer, when on a ſudden ſome " good Women wholly melted into Tenderneſs and " Compaſſion (as were thoſe Women of JERUSALEM, who wept ſeeing JESUS CHRIST carrying " his Croſs to Mount CALVARY, and whom our " SAVIOUR bad not to weep for him, but for themſelves) caus'd their Sighs to be heard aloud; and " a few Minutes after, all that Quarter where the " Women ſat, being all in Tears, the Emotion ſoon " caught amongſt the Men alſo; ſo that the whole " Church was filled with Groans, Sighs and Sobs.

Whereupon

plain Truth is, an *enlightened Mind*, and not *raised Affections*, ought always to be the Guide of those who call themselves Men; and this, in the Affairs of Religion, as well as other Things: And it will be so, where GOD really works on their Hearts, by his SPIRIT. 'Tis true, "the End of the

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"Whereupon, the *Capuchin* resolved to prosecute "his Conquest, cast himself down upon his Knees, "and fixing his great Crucifix upon the Pulpit, he "lifted up both his Hands to Heaven; and with a "mournful and terrible Voice, twisting the Cord about "his Neck as if he had a Mind to strangle himself, he "cried out, *Mercy*, *Mercy*; and continued in the "same Manner to repeat the same Word about 40 "or 50 Times, 'till he had made all his Auditory "cry so after him. Then there was a most dreadful "Noise heard in the Church, which continued for a "good Quarter of an Hour, 'till their Breaths being "spent, the Noise began to lessen by Degrees, and "at last ended in Silence; which gave Occasion "to the Father to resume his Discourse, which he "continued with the same tender Affections to the "End." Vid. Vol. 1. Page 261. This Author says of himself, "That he was once a *secular Priest* "in the Church of ROME." Vid. Pref. 5th Edit. printed 1725.

He adds to what is before said, "I don't pretend in "the least to blame here the Sensibleness and Ten-"derness of Men's Hearts, with Respect to our "SAVIOUR's *Passion*; I am so far from that, that "I wish it were in my Power to make a most deep "Impression thereof in the Hearts of all Men: But "withal, this shall never hinder me from owning, "that these Affections do ordinarily pass away like "Lightning; and that good solid Motives laid down "in a Sermon, to engage People to a truly Christi-"an Life, make a longer Stay in a Man's Mind,

"and

the Influence of the SPIRIT of GOD is not to increase Men's natural Capacities :" But 'tis to fit their Powers for religious Exercise, and preserve them in a State of due Subordination. 'Tis as much intended to *open the Understanding*, as to *warm the Affections* ; and not only so, but to keep the *Passions* within their proper Bounds, restraining them from usurping Dominion over the *reasonable* Nature. 'Tis true likewise, " GOD has not oblig'd himself immediately to increase *civil Prudence*, in Proportion to the Degrees of *spiritual Light*." But if it shall please GOD to visit Men with the Influences of his SPIRIT, it may justly be expected, that he should increase their *moral* or

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" and are there ready upon Occasion to move " the Will ; and this is what *these Missionaries* " *wholly neglect*. Accordingly we don't find that " the *Italians* (after all theseMissions) are yet a whit " the better Men."

I have the rather inserted this Account, because agreeable to another I receiv'd, some Time ago, from a Gentleman in NEW-ENGLAND, known to many among us, and of an establish'd Reputation ; who being in a *Romish* Country, went from the high Character he had given him of a certain *dignified* Clergy-Man to hear him preach. He observ'd there was a beautiful *Image* of our SAVIOUR *hanging on the Cross*, near the Desk. He could not at first tell the Use of it ; but presently saw how very serviceable it was ; for as the Gentleman was preaching, though what he said was in *Latin* (a Language unknown to most of the Assembly) ; yet by the rapturous Manner in which he hug'd and kiss'd the Image, the Congregation was thrown into a general Scream ; and when he had several Times produced this Effect by repeating this farce, the People were dismist, no doubt, greatly edified.

or *religious* Prudence; that, if he should give them *spiritual Light*, it should be for their Instruction in the Knowledge of what is *Sin*, and what is *Duty*: Nor can it be supposed, that those who are favoured with *extraordinary* Measures of Light from the SPIRIT of GOD, should be in *gross Darkness* as to the Knowledge of some of the most *important* Points of Christian Practice: Which yet, may be truly said of many in these Days; unless they are allow'd to be under the Government of a *vitiated Will*, which is much worse.

But besides what has been offered in Excuse of the Errors of the present Day, from Man and his Infirmity, it is further observ'd, that if we consider them * "in Respect of GOD, and his righteous Permission, they are not strange, supposing the Work, as to the Substance of it, to be his." To which, nothing more need be said than only this, that these Errors are as easily to be accounted for, in Respect of the blessed GOD, supposing they are as *many*, and as *great*, as any have represented them to be. The holy GOD may have wise Ends in suffering such a Scene of Disorder to take Place in the Land.

If he intended it as a *Punishment*, 'tis no more than we justly deserve: Nor is it a Punishment different in *Kind*, from what other professing, sinful People have, often before, been visited with. False Pretensions to *extraordinary* Communications from the SPIRIT; over-heated Imaginations; vain Boastings of high Degrees of Sanctity beyond other Men; Contempt of the standing Ministry; Animosities, Contentions, Schisms and

* P. 49.

Separations,

Separations, have often been the Scourges of GOD upon ſinful *Churches*. No new, nor ſtrange Thing has happen'd to us : ---- It has been a *frequent Diſpenſation*, in GOD's righteous Government of the World.

And the Diſpenſation is ſuch, as is capable, in the Wiſdom of GOD, of being over-rul'd to great ſpiritual Advantage. Hereby Occaſion has been given for great Talk about Religion ; and many, by this Means, may have been brought into an Acquaintance with it, who might otherwiſe never have made any Enquiries about it.---Hereby Occaſion has been given for the ſetting forth ſome of the great Truths of the Goſpel, in a clearer and ſtronger Light, than might have been expected, if it had not been for ſuch Errors.--- Hereby Occaſion has been given for many to look more critically into the Ground of their Hope, than they might have done, if it had not been for that Spirit of *raſh Judging*, which has been ſo generally prevalent.---Hereby Occaſion has been given for an eminent Diſplay of many Chriſtian Graces, in thoſe who have been reviled, and had all Manner of Evil falſly ſpoken againſt them, for Righteouſneſs Sake ; and by the frequent Opportunities they have had for the Exerciſe of theſe Graces, they may have been more firmly rooted and fixed in them. In a Word, hereby Occaſion has been given for a more particular and faithful Application to Multitudes of Perſons, by the Miniſters of CHRIST, both in *public* and *private*, than otherwiſe there might have been Opportunity for ; which may, in Time, appear in the Fruits of Righteouſneſs.----

But

But whatever the Aim of GOD might be, in the *Permiſſion* of theſe *evil Things*; or, whatever Good they may be capable of being over-rul'd to; there is no Unrighteouſneſs with him. Clouds and Darkneſs may be about him, but Righteouſneſs and Judgment are the Habitation of his Throne. His Mercy is in the Heavens, and his Faithfulneſs reacheth to the Clouds. His Righteouſneſs is like the great Mountains, and his Judgments are a great Deep.

In fine, 'tis remark'd, in Excuſe for theſe Diſorders,* "That we have no Cauſe to wonder "at them, if we conſider them, with Regard to "the Hand of *Satan*; who, becauſe the *Out-* "*pouring* of the SPIRIT is *greater*, than has ever "been in NEW-ENGLAND, is now alarm'd and en- "raged, and exerts himſelf more powerfully to "tempt and miſlead thoſe, who are the *Subjects* "it, or it's *Promoters*." Whatever may be the Reaſon, 'tis generally believed, *Satan* has been very buſy in theſe Times. He has, no Doubt, had a great Hand in fomenting the Diviſions, and promoting the Extravagancies, which have, of late, been ſo detrimental to the Intereſt of Religion: And if, inſtead of contriving *Excuſes* for theſe Things, we had been more *vigilant*, *becauſe our Adverſary the Devil, as a roaring Lion, walketh about, ſeeking whom he may devour*; and had *reſiſted him* more couragiouſly, as thoſe who are *ſtedfaſt in the Faith*, it might have been as much for the Honour of CHRIST, and the Service of his Cauſe and Kingdom.---If 'tis no Wonder the *Devil* is now active and buſy, and has had an Influence in the Production of the *bad Things* among

* P. 50, 52.

us,

us, it ought not to be wondered at, when these are so *many*, and of such *dangerous* Tendency (as has been largely represented), if there are those who think they shall serve CHRIST, while they *oppose* the Devil, in doing what they can to give Check to such *Disorders*, and in opening the *Obligations* all are under to do so; which is the *next* Part of the Work I have undertaken.*

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* I have purposely omitted taking Notice of the large Description, which has been given of *the Work of GOD* said to be going on in the *Land*; partly, because the whole of what has been hitherto offer'd, may be look'd upon as a *just Correction* of the *Excesses* of it; but *principally*, because 'tis little else (excepting the 16 Pages which are taken up with the Character of a *single Person*, who yet was not an Instance of *Conversion* in these Times) but a Repetition of the Account before publish'd to the World, which has lately received an *Answer*, and particularly upon this Head. Vid. *Answer* to Mr. EDWARDS's *distinguishing Marks*, &c.

PART II.

Repreſenting the *Obligations* which lie upon the *Paſtors of theſe Churches* in *particular*, and upon *all* in *general*, to uſe their Endeavours to *ſuppreſs* the *Diſorders* prevailing in the Land; with the *great Danger* of their Neglect in ſo important a Matter.

WERE the *bad Things*, accompanying the preſent *religious Commotion*, no other than a *few accidental Imprudences*, it would not be worth while to expend much Pains to guard People againſt them: Neither would it look like Friendſhip to the Cauſe of CHRIST, if any were "abundant in inſiſting on, and ſetting forth ſuch Blemiſhes;" eſpecially, if it were ſo done as to "manifeſt that they choſe rather, and were more forward, to take Notice of what is amiſs, than what is good and glorious." But the Caſe is widely

widely different, when the Diſorders, which may juſtly be complained of, are *generally prevalent*, and ſuch as tend to the Deſtruction of *Peace*, with *Truth and Holineſs*. And as this is the real State of Things in the Land, at this Day, (if any Credit is due to the foregoing Pages) 'tis certainly Time, high Time, to appear openly and boldly for GOD, and lay ourſelves out to the utmoſt, in all proper Ways, to give Check, if poſſible, to the Irregularities, which have ſo mingled themſelves with Religion, as to "eclipſe the Glory of it, and beget Jealouſies and ill Thoughts in the Minds of many, about the whole of it."

The *Obligations* to this are ſolemn and weighty: And they are binding upon the *Paſtors of theſe Churches* in *particular*, and upon *all* in *general*.

We, who have been made *Overſeers* of the *Flocks* in this Land, are *peculiarly* oblig'd to uſe our Endeavours, in all *ſutable* Ways, within our *proper Sphere*, to ſuppreſs *theſe Diſorders*.

Faithfulneſs to CHRIST requires this of us. We are his Servants by *Office*: And our Buſineſs, as ſuch, properly lies, in doing all we can to promote the Intereſt of his Kingdom. This is what we have been called to, and ſet apart for: And the Vows of GOD are upon us; and wo be unto us, if we are unfaithful! And is this a Charge we ſhall be able wholly to eſcape the Guilt of, if we can behold the *Riſe* of *Error*, in Oppoſition to the *Truth as it in JESUS*; and the *general Spread* of *Diſorders*, in various Kinds, in Contradiction to the plain Precepts of the *Goſpel*; and yet ſit ſtill, and hold our Peace? Who will ſtand up for CHRIST, if we don't? Who

are

are called hereto, if not his *authorised Officers*? This Matter *belongeth to us*. 'Tis the proper Business of our Station; and we shall neglect our Duty, and be faithless to the Charge committed to us, if we are *meer Lookers on*, and insert not ourselves in the Cause of *Truth* and *Virtue*, which is the Cause of CHRIST.

'Tis true, we shall do well to cease *from Strife about Words to no Profit*: And as for *foolish and unlearned Questions*, they ought to be *avoided*, lest they *increase to more Ungodliness*. But when the *Order of the Gospel* is openly broke in upon; the *Faith once delivered to the Saints* grosly misinterpreted, to the *subverting of Souls*; and many evil Practices, in Consequence hereof, are *generally* gone into: I say, when this is the Case, where is our *Fidelity* to our MASTER and LORD, if we stand by unconcerned? Or, what is as bad, if we fold our Hands together, and do nothing? Are we not *set for the Defence of the Gospel*? And though as *Servants of the Lord, we must not strive, but be gentle to all Men*; yet, ought we not *in Meekness to instruct those that oppose themselves, if peradventure GOD will give them Repentance, to the acknowledging of the Truth*? And is not this the *instituted* Way of *recovering such out of the Snare of the Devil, who have been taken captive at his Will*? Has not the Bible made it an *essential* Ingredient in the Character of Gospel Ministers,* that they be *able by sound Doctrine, both to exhort and convince Gain-sayers*? And what will signify such an Ability, if, when there are *many unruly and vain Talkers, and Deceivers, who subvert whole Houses, teaching Things which they ought not*, we

* Tit. 1. 9.

make

make no Use of it to *stop their Mouths*? Is it not the Command of GOD,† that they be *rebuked sharply, that they may be sound in the Faith; not giving Heed to the Commandments of Men, that turn from the Truth*? And can we satisfy our Consciences, while we live in the Neglect of so plain a Duty? An't we very *Cowards* in the Cause of CHRIST? Don't we discover a Want of Faithfulness towards him, who has put us into the Ministry?

We may preach often, and profess a great Affection for the *Work of GOD*, and have it perpetually in our Mouths; but if, at such a Day as this, when *Error* in *Doctrine, and Practice*, covers the Face of the Land, we are silent about the Matter, or mention it only after such a Manner, as to make it evident we are not in earnest in what we say, how can we be any other than culpably defective in our Duty to CHRIST? 'Tis for the Honour of his Name, and the Interest of his Kingdom, that we cry aloud and spare not. The *Errors* of the Times are not *speculative Nicenties*, nor Matters of *doubtful Disputation*, but evident Breaches upon the *Law of Faith*, or the *Rule of Duty*, and in Instances of high Importance. The Gospel severely testifies against them, and Faithfulness to the REDEEMER should put *his Ministers* upon doing so likewise.

But *Faithfulness* to our *People* as well as CHRIST obliges to this. The Oversight of them has been committed to our Charge; and we have solemnly engag'd before GOD, and the LORD JESUS CHRIST, *who shall judge the quick, and the Dead, at*

† V. 13, 14.

his

his Appearing, and his Kingdom, not only to *preach the Word* to them, being *instant in Season, and out of Season*; but to *reprove, rebuke, exhort, with all Long-suffering and Doctrine*. And how shall we be able to fulfill this Engagement, if, when the *Time is come that they will not endure sound Doctrine, but after their own Lusts heap to themselves Teachers, having itching Ears, and turn away their Ears from the Truth, and are turned unto Fables*: I say, how shall we approve ourselves faithful, if we are *now* wanting in our Care to warn them of their Danger, and put them under the Guard of heedful Caution? When can we more seasonably, or pertinently, apply to our People for their *Direction, Admonition* and *Rebuke*, than at a Time when they are either led into *Error* and *Delusion*, or are in Hazard of being so? We are set as *Watchmen* to our Churches; and whose Business is it to espy Danger, and give Warning, if not our's? Or, if, when we see Danger, we neglect to give Warning, where is our Faithfulness? We are called *Shepherds*; and shall we behave as such, if, when the *Wolf* comes to devour the Flock, we don't *watch in all Things* that we may be their Defence? Or, if they should wander out of the Path of Truth and Holiness, we don't use our Endeavours to reduce and bring them back?

'Tis one special Part of the Duty which we, who are Ministers, owe our People, to guard them, as much as may be, against the bad Influence of all *Error*, whether in *Principle* or *Practice*. And if *Error* should prevail, and begin *generally* to appear in its *bad Effects*, we should now be upon the Watch more than ever. *Now* is the Time, when we are *particularly* called to stand up for the *good old Way*, and bear faithful Testimony against

every Thing, that may tend to caſt a Blemiſh on *true primitive Chriſtianity*. 'Tis the proper Work of the Day: And if we are ſilent, I ſee not but we are ſinfully ſo. Says the excellent CALVIN, † whoſe Words are as well worthy of Regard in *this*, as in other Articles, "When any "pernicious Sect begins to ariſe, but chiefly "when it grows, 'tis the Duty of thoſe whom "GOD hath appointed to build up his Church, "to oppoſe it ſtrongly, and appear againſt it, "before it gets Strength to corrupt and deſtroy "all. And certainly, when there are Paſtors of "the Churches, they ought not only to diſpenſe "choice good Food to the Flock of CHRIST, but "they muſt alſo watch againſt *Wolves* and "*Thieves*, that if they will come in to the Flock, "they may ſet them far away by their loud Out-"cries and Vociferations." And LUTHER ſpeaks much in the ſame Strain, * "Miniſters ought not "only to build up, but to *defend*. In a Time of "Peace, their Duty is to *teach*; in a Time of "War, to fight with and reſiſt *Satan*, and *errone-*"*ous* Men." And 'tis, as he elſewhere expreſſes it, "A *womaniſh* Thing to ſit in a Corner, and "lie hid in ſome Hole; but worthy a *Man* to "plead the Cauſe of GOD and *Truth*." And ſo bad a Thought had he of *miniſterial Silence* in the Cauſe of CHRIST, that, in a *Letter* to STAUPITIUS, he expreſſes himſelf in thoſe very ſtrong Words, "Let me be found any Thing, a proud "Man, and guilty of all Wickedneſs, ſo I be "not convicted of *wicked Silence*, whilſt the LORD "ſuffers."

† *Præfat. adverſ. fanaticam Sectam Libert.*
* Epiſt. ad SPALAT.

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We may think it enough, if we preach good Doctrine, and are laborious therein; "but, at "such a Day as this, if we don't shew to our "People a hearty Disaffection to the *abounding* "*Disorders* in the Land, but seem rather doubt- "ful and suspicious of their *evil Tendency*, we "shall probably be the Occasion of *Hurt* instead "of *Good.*" People will take Advantage from what they observe in us, and be likely to make an ill Use of it: Nor would it be any Wonder, if, through the Subtilty of Satan, they should be led into Error. "We, who are in the *sacred Of-* "*fice*, had Need to take Heed what we do, and "how we behave at this Time. A less Thing "in a Minister will encourage *Disorders* than in "other Men. If we are silent, or say but little, "in our publick Prayers and Preachings, about "the *bad Spirit* appearing in so *many evil Effects*, "or seem carefully to avoid speaking of it in "*Conversation*, it will, and justly may, be inter- "preted by our People, that we, who are their "*Guides*, and to whom they are to have their "Eye for spiritual Instruction, have no ill Opini- "on of it; and this will tend to produce the "same Sentiments in them, and what may be ex- "pected, as the Consequence, but the Increase "of Confusion?" And may it not be feared, that the *Extravagancies*, which are *now* so *general*, are very much owing to the want of *ministerial Faith- fulness* in testifying against them, in Time? Are there none of the *Pastors of these Churches*, who, instead of condemning the Things that were evi- dently hurtful to the Cause of CHRIST, have plead- ed on their Behalf? Or, at least, palliated and excused them? Nay, have none daubed and flattered, beyond all Measure, the known Promot- ers of the worst Things prevailing in the Land?

And is it any other than might be expected, when this has been their Conduct, that the People should be thrown into such a State of *Disorder*? Had we, who are intrusted with the Care of Souls, been generally careful, in the Beginning of these Times, to point out the Things that were amiss; and had we, upon their *first* Appearance, used our faithful Endeavours to discourage their Growth, we should have seen, I doubt not, a quite different Face of Things: And if we would now give Check to the *Evils*, which have gain'd Strength by being let too much alone, it must be by coming out boldly, and speaking plainly. And is it not Time to do so? There are few of our Churches, but *Disorders* are to be seen in them: And as to some of them, are they not broke to Pieces with Strife and Schism? Were ever poor Churches in a State of more doleful Confusion? And shall we still remain silent? *Faithfulness* to our *People* calls upon us to stir up our selves, no longer standing by as *idle Spectators*, nor yet *halting* betwixt two.

And this is what we are *further obliged* to, from the *Example* of those *holy Men of GOD*, who have gone before us in a bold and open Testimony against the like *evil Things* in their Day, which appear in ours. Soon after the Settlement of this Country, there was (as we have already seen) the Rise of a *Spirit*, very like to *that* which now prevails: And it occasioned like *Disturbance* to the Churches. And what was the Method, our *Fathers*, in the *Ministry*, took for the Preservation of Religion, in a Time of such Disorders? Were they afraid to speak freely against them? Were they disposed to make a meer nothing of them? Did they strengthen the

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Hands of those who fomented them, by sacrificing undue Honour to them? So far from it, that they did, in all the Ways they could devise, lay themselves out to put a Stop to the Growth of them. They pray'd and preach'd against the Errors of their Day; they privately convers'd with the *Opinionists*, using their best Endeavours to enlighten and convince them; they consulted with one another, and with their Churches; and at length, there was a *general Assembly* of all the *Churches* in the *Province*, by their *Elders* and *Delegates*, who not only declared to the World their *Disapprobation* of these Errors, but laboured to show the People that they were *Errors*, by the Light of Holy Scripture.

And when the *same Spirit*, which now troubles us, appear'd in ENGLAND the last Century, what was the Behaviour of those who were esteemed the most pious, and eminently faithful Ministers of CHRIST? Why, they lifted up their Voice like a Trumpet, testifying against the *Enthusiasm* which was crumbling the Church into numberless Sects, and threatning to over-run the Nation. Many now approv'd themselves *Champions* for the *Church*, and *Cause* of GOD; and their Names, on this Account, have been handed down to Posterity with Honour. There has not appear'd among *us* any Error in Principle, any Wildness in Imagination, any Indecency in Language, any Irregularity in Practice, but we might have learn'd how to testify against it, from what they, in Faithfulness to CHRIST, and the Souls of People, have left in their Writings."

And the same Method was taken by the *first Reformers*, when *Enthusiasm* and *Error* began to

lift up their Heads in GERMANY, and threaten to carry all before them. They did not consult how they might please Men, but appeared openly for GOD, and were resolv'd, at all Hazards, to plead for his Cause against the Distraction of the Times. LUTHER had no less, than six public Disputations, at WITTINGBURG,† against the *Antinomians*. I suppose the Persons he disputed with were STORK and MUNCER, and those other *pretended Prophets*, who boasted of *angelic Revelations*, and *immediate Converse* with GOD; for these were the Men, who scattered the Seeds of false Doctrine in WITTINGBURG, and were hearkened unto by Reason of their great spiritual Pretences.§§

And he wrote an excellent *Treatise*, upon this same Subject, in a Letter to his good Friend Mr. GASPER GUTTIL; admirably suted to these Times.§ He wrote likewise an *Epistle* to the People of ANTWERP, when in Danger of being seduced by these *Enthusiasts*, tending to guard them against the Infection of such *erroneous Spirits*.‡ And so far was he from giving out, in the Cause he was engaged, that, in one of his *Epistles*, he expresses himself in the following noble Christian Style,* "I have "determined with myself, to fear nothing in this "Cause, but to contemn all Things; yea, the "higher the Errors rise, and the more mighty "they grow, the more to rise up against them."

† RUTHERFURD's *spiritual Antichrist*, Page 86.

§§ *Vita* LUTHERI, à MELCH. ADAM. Page 124.

§ It may be seen in *English*, translated out of the *high Dutch* Original, in RUTHERFURD's *Survey of spiritual Antichrist*, Page 69, and onwards.

‡ *Vita*. LUTHERI, Page 131.

* *Epistol. ad* SPALATINUM.

CALVIN

CALVIN also, that great Reformer, boldly set his Face against that *very Wildness* in *Opinion* and *Behaviour*, which is revived, in the Beginnings of it, at this Day. The *Book* he publish'd against the GERMAN *Enthusiasts* and *Libertines* * is an illustrious Instance of this: In which he has these observable Words,† "I am not ignorant, it will "not be well taken by all, that I name *these* "*Men*: But what should I do, when I see three "or four Seducers who lead to Destruction many "Thousands of Souls; making it their daily "Work to overthrow the Truth of GOD, to "scatter the poor Church, to spread abominable "Blasphemies, and to disturb the World with "Confusion? Ought I to be silent, or dissemble? O how cruel should I be, for the sparing "or pleasing of some, to suffer all Things to be "destroyed and wasted, and not to warn Men "to take Heed!"

But besides these, many other of the *first Reformers* boldly declared against the *Errors* of the Times; among whom I shall further mention only the famous ZUINGLIUS, who, instead of encouraging the *Extraordinaries* many pretended to,

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*A very great Character is given of this Book, by the *Writer* of CALVIN's *Life*, in these Words, "Eodem Anno (1544) CALVINUS, tum Anabaptistas, tum Libertinos, (in quibus veteres omnes, quamtumvis portentosæ, renovatæ sunt Hæreses) duobus libellis ita refutavit; ut neminem iis attente lectis arbitremur extitisse, qui vel ab istis, nisi Sciens et prudens, decipi potuerit, vel si antea deceptus erat, non ultro in rectam viam redieret. *Vit.* CALVINI á MELCH. ADAM. P. 96. 97.

† *Instructio adversus Libertin.* P. 603. *&c.*

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publickly *disputed*, * and *wrote* against them. In his *Book* upon this Subject, he has these Words in his own Excuse, capable of a good Use at this Day.† "Good *Reader*, these Things which I "propound to thee may, perhaps, be somewhat "against thy Stomach, but be assured no Vio-"lence, or Rage of Mind hath drawn me to it, "but my faithful Care, and Sollicitude for "the Churches. For there are many of the "Brethren, who, when they did not know *what* "*Kind of Men these were*, thought whatever was said "against them, was too harsh and bitter: But "now, when *their Flocks begun to be destroyed by* "*them*, they then, by Letters and Cries, have "called upon us, confessing those Things to be "more than true, which before they had heard."

I am sensible, these were but frail fallible Men, even the best of them, and not worthy, on that Account, to be set up as perfect Patterns: Nor are we obliged, by an implicit Faith, to do as they did. I therefore go on to observe,

That this Conduct of theirs, was the very same, the *inspir'd Apostles* went into, upon the Appearance of *Irregularities* in their Day. This is particularly evident, in what we find recorded of the *Practice* of the great St. PAUL. There never was a more bold and faithful Servant of JESUS CHRIST. He readily ventured his Name, his Interest, his Life, in bearing Testimony against every Thing that reflected Disgrace on the Gospel, and tended

* Vita ZUINGLII, à MELCH. ADAM. P. 30.

† *Elenchus* ZUINGLII *contra Catabaptistas*. Page 17, 18.

to

to introduce Disorder and Confusion into the Church.

When the Christians at CORINTH, had got into Parties, some crying up one Minister; others, another, to the Disturbance of the common Peace; what is the Behaviour of the Apostle? Does he say a Word that might give Encouragement to this *Party* Spirit? Does he stand by as a silent Spectator of the *Envying*, and *Strife*, and *Divisions*, that were among them? So far from it, that he severely chastises their Ignorance; faithfully points their View to the true Source of these Disorders, the undue Prevalence of *carnal Affections*: and solemnly gives it in Charge to them, *Not to glory in Men.*†

When they grew conceited of their *extraordinary miraculous* Gifts, and exercised them after such a *disorderly* Manner, as that, if an *Unbeliever* had come into their Place of Worship, he would have been apt to say, *they were mad*;‡ how does he set himself to rectify so gross an Irregularity, not only by calling them to *Decency* and *Order*, but by giving them an Idea of the blessed GOD, as the *Author, not of Confusion but of Peace, as in all the Churches of the Saints*?*

When there appear'd among them a Disposition to act out of Character, to turn every one *Exhorter* or *Preacher*, leaving their own Business to do the Work which was proper to *Ministers*; does he esteem this a Matter of slight Considera-

† 1 Cor. 3. Chapt. ‡ 1 Cor. 14. 23. * Ibid. Verse 33. 40.

tion?

tion ? Does he let them alone to go on in this Disorder ? Instead of this, he faithfully warns *every Man to abide in the same Calling, wherein he was called* ;* and repeats the Exhortation,† *Let every Man wherein he is called, therein abide with GOD* : Nay, as tho' he could not too strongly testify against this Humour of every one's setting himself up for a *Teacher*, he spends a whole *Chapter* ‡ in showing, that it evidently oppos'd the *Wisdom* of GOD in the *Distribution* of his Gifts, as well as his *Appointment* of some, in Distinction from others, to be *Prophets* and *Teachers*.

In a Word, when a Spirit of rash, censorious *Judging* discovered it self, in their Treatment of one another, and arose to such a Height as even to reproach and condemn him, though an *Apostle* of CHRIST ; what is his Conduct ? Does he go about to excuse the Matter ? Does he lead them into a Consideration of such Instances of rash Judging as might be met with in Scripture, to reconcile this Practice of their's with the Truth of a *Work of GOD* in their Hearts ? Nothing more distant from his Thoughts !----He turns their View to the *Judgment-Seat of CHRIST*, and peremptorily charges them § to *judge nothing before the Time, until the LORD come, who will both bring to Light the hidden Things of Darkness, and will make manifest the Counsels of the Hearts* : And as tho' he had not said enough upon a Matter of such high Importance, he largely describes to them the Nature of *Christian Charity*, and gives them plainly to understand, that if they were not possest of

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* 1 Cor. 7. 20. † Ver. 24. ‡ 1 Cor. 12.
§ 1 Cor. 4. 5.

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it, they were nothing in Point of *real Christianity*, though they should be able to *speak like Angels*, and had *Faith so that they could remove Mountains.**

And this same Apostle was alike faithful, when he beheld any Thing amiss in other Churches, to apply to them for their *Correction*, and *Instruction in Righteousness*, as the Case required. Some signal Proofs of this, we have in his *Epistles* to the *Churches* at ROME, and GALATIA; especially, the *latter*, who had been perverted from the Truth of the Gospel, by the coming in of *false Teachers* among them. The whole Drift of his *Letter* to them shows, that he *sought not to please Men*, for that he *should not then be the Servant of CHRIST.* He severely reprimands them for giving Heed to such as *would pervert the Gospel of CHRIST*; and solemnly declares to them, as he had done before, *That if any Man should preach to them any other Gospel than that they had received*, he ought to be esteem'd *accursed.*†

And is there no Regard to be paid to these noble *Examples* of *Courage* and *Faithfulness* in the Cause of CHRIST? May we not learn our Duty, when we have the Conduct of *inspir'd Apostles* for our Direction? Can it be thought, we are OPPOSERS of the *Work* of GOD, while we tread in their Steps, and conform our Practice to their's? Are not *Disorders*, in the Church, as dangerous to Religion now, as in the *Apostle's* Days? Is it not as fit they should be couragiously testified against *now* as *then*? And are not the *Ministers*

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* 1 Cor. 13. Chapter.

† *Gal.* 1. *Chap.* & thro' the whole of the *Epistle.*

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of CHRIST under *Obligations* to exercise this *Faithfulness*, as they are *compassed about with so great a Cloud of Witnesses*, among whom they may behold even the *Apostles and first Founders* of the Religion of JESUS ?

But we, who are CHRIST's Ministers, are still further *obliged* to discourage the Rise and Growth of Disorders in the Church, from the *great Danger* of a Neglect in so important a Matter.

There will be *Danger* in Respect of *ourselves*. For we have the Charge of *Souls* ; and very awful is the Charge. 'Tis not altogether unlike that, * *Keep this Man : If by any Means he be missing, then shall thy Life be for his Life.* Not that the Blood of any will be required at our Hands, if we have been faithful to *warn* them of the *Error of the Wicked. that they may turn from it* : In this Case, *if they turn not from their Way, but die in their Iniquity, we have delivered our Souls.* But if through *Cowardice*, or a *Man-pleasing* Disposition, they are let alone to be drawn into *Error* and *Delusion*, how can we answer for our Conduct ? Shall we behave like faithful Ministers of JESUS CHRIST, if, at a Time when Disorders are become general, we take little or no Notice of them ? Is there no Danger in such a Neglect ? Should those of our Charge, by Means of our Silence, entertain a favourable Opinion of *very ill Things*, and go into the Practice of them, should not we, in a Sense, be chargeable with their Sin ? 'Tis true, if, from an upright Heart we have endeavour'd to do our Duty, according to our best Light, we may hope for the Mercy

* 1 Kings 20. 39.

of

of our Judge, though we should have fallen into Mistakes. But we had Need take Heed to ourselves that we be found faithful.

To be sure, those ought to do so, in a particular Manner, who, instead of guarding People against *Error* and *evil Practice*, have unhappily been the *Instruments* of leading them into it. It may be worthy the special Notice of such, that those are rank'd among *false Prophets*, and threatned with *awful Judgments*, in the *Prophecies* of Scripture, of whom the blessed GOD may say, *I have not sent these Prophets, yet they ran; I have not spoken to them, yet they prophesied.---- They speak a Vision of their own Heart, and not out of the Mouth of the LORD.---- They prophesy Lies in my Name; yea, they are Prophets of the Deceit of their own Hearts.** 'Tis against this *Kind* of *Ministers*, or *Shepherds*, that Jer. 23. is particularly written. And they are again mentioned, in the 14 Chapt. 14 Verse, In the 29 Chapt. Ver. 8, 9. And in many Places, in other Prophecies. I don't determine who the Persons are, to whom these *Texts* are applicable; but, in general, 'tis too evident to be denied, that *some* in these Days, have *run, when they were not sent*: And they have also delivered the *Suggestions* of their own *over-heated Imaginations*, in the *Name* of the LORD, and for *his Truths*; hereby deluding many poor Souls. And however high an Opinion such may entertain of themselves, or however well they may be thought of by their *Admirers*, they may be in *as great Danger of the Guilt of the Blood of Souls* as others, they are so free in fastening this Guilt upon. They have Reason to look to themselves:

* Jer. 23. 16, 21, 25, 26.

ſelves: Nor would it be amiſs, if they would ſuppoſe themſelves capable of being miſtaken.--- Their Danger is greater than they may be aware of.

But beſides the Danger in Reſpect of ourſelves, great will be the Danger of *our Churches*, if we don't faithfully warn them. There is no Reaſon to expect that Diſorders, when they have ariſen, will die of themſelves; they will rather increaſe, and to what a Height they will grow, without Diſcouragement, none can tell. The fatal Progreſs of *Error* at other Times, and in this as well as other Countries, may well fill us with Concern.

The Churches in this Land, upwards of an Hundred Years ago, were almoſt ruined with their religious Diſturbances. The *Spirit* which then operated was ſupriſingly ſimilar to the *Spirit* of theſe Times (as we have had an Account in the *Preface*); and it *ſwiftly* ſpread through the *Province*, ſoon appearing in above *eighty* Errors; ſome of which were deſtructive in their Tendency, and muſt, in the End, root out Religion, wherever they take Place. I know it was pleaded then, as it is now, "That as to ſome of theſe Errors, they were not held by any." This was given, to the *Synod* convened upon theſe Affairs, as a Reaſon why they ſhould not enter upon the Conſideration of them: To which the Reply was in theſe Words, "That they were indeed maintained in the Country, by ſome or other, either by their *Speech*, or elſe by *Writing* under their own Hands, as the *Elders* were able to prove by two or three or four Witneſſes, and that in every Particular."†

† This is a Tranſcript from a *Manuſcript* Copy I have now by me, of the *Proceedings* of the *Synod* in 1637; in which are ſome Things, well worthy of Notice; which have never yet ſeen the Light.

And in the *English* Nation, no longer ago than the last Century, to what a monstrous Degree did Error, Faction and Confusion prevail, in a little Time? Says Mr. BAXTER, in the *Dedication* of his *Saints everlasting Rest* to the People of his Charge, "Do not your Hearts bleed to look up- "on the State of ENGLAND? And to think "how few Towns or Cities there be (where is "any Forwardness in Religion) that are not cut "into Shreds, and crumbled as to Dust, by Se- "parations and Divisions? To think what a "Wound we have hereby given to the very "Christian Name? To think how we have har- "den'd the ignorant, confirm'd the doubting? "And are our selves become the Scorn of our "Enemies, and the Grief of our Friends? And "how many of our deareſt, best esteemed Friends "are fallen to notorious Pride, or Impiety; yea, "some to be worse than open Infidels? These "are *Pillars of Salt*: See that you remember "them." Yet more observable to our Purpose, are the Words of Mr. EDWARDS, in his Address to *Lords* and *Commons* assembled in *Parliament*. † "Things now are grown to a strange Pass (tho' "nothing is now strange) and every Day they "grow worse and worse, and you can hardly "conceive and imagine them so bad as they are. "No Kind of Blasphemy, Heresy, Disorder, Con- "fusion, but is found among us, or a coming in "upon us: For we, instead of a *Reformation*, "are grown from one Extreme to another, fallen "from *Scylla* to *Charibdis*, from popish Innovati-

† See the *Dedication* to *his Catalogue and Discovery of the Errors, Blasphemies*, &c. *Of the Sectaries in ENGLAND from* 42 to 46.

ons,

" ons and Superſtitions to damnable Hereſies,
" horrid Blaſphemies, Libertiniſm and fearful A-
" narchy. Our Evils are not removed and cured,
" but only changed ; one Diſeaſe and Devil
" hath left us, and another as bad is come in the
" room ; yea, this laſt Extremity, into which
" we are fallen, is far more high, violent and
" dangerous in many Reſpects.--- You have moſt
" noble *Senators*, done worthily againſt *Papiſts*,---
" you have made a Reformation ; but with the
" *Reformation* have we not a *Deformation*, and
" worſe Things come in upon us than any we
" ever had before ? ---- Many among us have
" put down the *Scriptures*, ſlighting, yea, blaſ-
" pheming them. We have thoſe who overthrow
" the Doctrine of the *Trinity*, oppoſe the *Divi-*
" *nity* of CHRIST, ſlight the *Apoſtles*. We have
" many who caſt down to the Ground *all Miniſ-*
" *ters* in all the reformed Churches ; who have
" caſt out the Sacraments, *Baptiſm* and the *Lord's*
" *Supper* ; who make nothing of *LORD'sDays* ;
" with whom all *public Prayer* is queſtioned, and
" *miniſterial Preachings* denied. Many of the *Sec-*
" *taries*, in theſe Days, deny all Principles of
" Religion ; are Enemies to all *holy Duties*, *Or-*
" *der*, *Learning* ; overthrowing all. What
" Swarms are there of all Sorts of *illiterate*, *me-*
" *chanic* Preachers ! Yea, of *Women*, and *Boy-*
" *Preachers !* What a Number of Meetings,
" of Sectaries in this City, eleven at leaſt in one
" Pariſh ! And are not theſe Errors, Hereſies,
" and Schiſms, Blots in our Reformation ? Do
" they not blemiſh, and caſt a dark Shadow upon
" all the light Part ? Are they not the dead Flies
" in the Apothecaries Ointment, ſending forth a
" ſtinking Savour ? Are they not *our* Reproach,

and

" and the Rejoicing of the common Enemy ? " The Scandal of the weak, and the blazing-Star " of the Times ?"

And in the *Book* to which these Passages are prefixt, we are presented with a most awful Account of the Power of *Enthusiasm*, in such Instances of *Wildness*, both in Matters of *Faith* and *Practice*, as are enough to make one stand astonish'd. No less than 172 *Errors* in *Doctrine* are particularly noted down, with many *blasphemous Speeches*, and *strange Actions* ; all which, there is Reason to think, are Charges justly made against these Times : And they bespeak the dangerous State of the Churches, when Men's Passions are over-heated, and, as the Effect hereof, Disorders begin to make Discovery of themselves in one Place and another.

I might go on and shew, that, in the Times of the *first Reformers*, the *Spirit of Error* wrought after just the same Manner ; proceeding from one Thing to another, 'till it had deluded Multitudes with *extatic Raptures*, *Visions* and *Revelations* ; and, at last, prepared them, by *false* and *dangerous Principles* in Religion, for *Actions* grosly *criminal*, and *carnal*.--- But I forbear; and only add,

That even in the *Apostle's* Days, there was a dreadful Spread of *Error*, with its usual *mischievous Effects*, through the wicked Craft of some, and the misguided ignorant Zeal of others, who were admired as *Preachers*. Many, by their Means, were then deluded, and kept under the Power of Delusion, notwithstanding the Care of *inspired* Men to undeceive them : Nay, so strangely were they beguil'd, that they preferred

falſe Teachers to the very *Apoſtles*; yea, they were, at length, brought to entertain ſuch Prejudices againſt them, as actually to withdraw Communion, both from them, and the *Churches* under their Inſpection. THEY WENT OUT FROM US, ſays the Apoſtle JOHN. ‡ And *theſe are they*, as JUDE expreſſes it, † WHO SEPARATE THEMSELVES. They were Men, it ſhould ſeem, of two great *Spirituality* to hold *Communion* with the *apoſtolic* Churches: But it was only in their own vain Conceit; for whatever Opinion they might have of themſelves as *ſpiritual* Men, they were really *ſenſual, not having the SPIRIT.* * And ſo far were they from being a *more holy Community*, after their *Separation*, that they might rather be called, the *Synagogue of Satan*; as the Phraſe is in the *Revelation* of JOHN. § There were many *Deceivers* in the *apoſtolick* Times; and through their Influence, *many* and *great Errors* got into the *Church*, to the Hindrance of the Goſpel. The *Myſtery of Iniquity* began to work, while the *Apoſtles* were yet alive.---- *Damnable Hereſies* were broach'd in their Day;----the main Doctrines of Chriſtianity, either wholly denied, or explained away, or ſo corrupted with *Jewiſh* or *Pagan* Mixtures, as that they were removed from the Religion of CHRIST to another Goſpel. The *Doctrines of Grace* were abus'd then, as they have been ſince, into an Occaſion of LASCIVIOUSNESS;---- yea, the *Quakeriſh* Notion of *ſinleſs Perfection* began to take Place, in thoſe Days, and almoſt every other bad *Tenet*, or *diſorderly Practice*, which has plagued the Church of GOD, in other Ages.

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‡ 1 John 2. 19. † Verſe 19. * Jude Verſe 19.
§ Chapt. 2. V. 9.

We

We may see, from these Hints, the pernicious Tendency of *Delusion*, and what a sad Effect it has on the Well-Being of the Church. And can it then be too carefully guarded against? 'Tis true, it may do a great Deal of Mischief, notwithstanding our most faithful Endeavours to suppress it. It has often made sad Havock in the World, as we have seen. But how much more fatal would have been its Influence, if it had not been restrained and check'd? What would have become of the poor *Church* of GOD, if it had not been for the faithful Care of the *Apostles* in their Day, and of other eminent Servants of CHRIST in their's, to guard People against the Infection of it? This, under GOD, is the only Way to stop its Progress. And shall we, who are Ministers, let it alone to take its Course? What can be more dangerous to the Churches? How should it be, but they should be filled with Confusion? And can we suffer our selves to sit still, and not exert our selves to prevent the coming on of such a State of Things? We are oblig'd to nothing, if not to the Use of our most faithful Endeavours for the Preservation of our Churches, when in such Danger.

These now are the *Obligations*, we are under to appear against the *Disorders* of the Times: They are thus solemn and weighty. And yet, what little Influence have they had upon those, from whom better Things might have been expected, in such a Day as this? What a strange Backwardness have some, in the Ministry, discovered to speak plainly and freely, in the Cause of Truth and Holiness? How ready have they been to excuse themselves? How easily per-

ſwaded to Silence, upon one Conſideration or another ?------

Some have been *unſettled* in their Thoughts, not knowing what Judgment to make about the State of Things in the Land. This was, at firſt, I believe, the real Truth of the Caſe, as to many; and to this it might be owing, they ſaid ſo little, either one Way, or 'tother. But they have now had ſufficient Opportunity to form their Judgment: And 'tis indeed high Time, for all to *know their own Minds*, and act *ſteadily* according to ſome *fixt* Principles or other. Nor may it be ſuppoſed there are any, unleſs ſuch as are evidently carried away with their Imaginations, but muſt be convinced there have been *horrid Extravagancies* acted in the Land: And however they behave in other Things, can they be excus'd, if they don't condemn theſe, and endeavour in all proper Ways to guard People againſt the bad Influence of them, whether on the right Hand, or the left ?

Some, I doubt not, would have appeared againſt the *Irregularities* of the Times, but that they were fearful, leſt, if they ſpake againſt what was *bad*, they ſhould diſcourage what was *good*. They ſaw the coming on of ſome Things they could not but diſapprove, yet dare not expreſs their Sentiments with Freedom leſt they ſhould *damp* the *good Work*, they were in Hopes GOD was beginning to carry on in the Land. This was, at firſt, the true Reaſon, and may be ſo ſtill, in Reſpect of ſome, why they have ſaid and done ſo little, to the Diſcouragement, even of ſuch Things as they would be glad were ſuppreſſed. But 'tis certainly an Error they have fallen into. For how ſhall Religion ſuffer

suffer by pointing out such Things as are *really evil*, and endeavouring in reasonable Ways to give Check to them? 'Tis true, the most Christian Methods of Conduct may be abused by the Lusts of Men, and made an Occasion of Sin: But if this is a good Reason, why we should sit still, and do nothing for the Suppression of *Disorders*, we may, for the same Reason, be excus'd from ever exerting our selves in the Cause of GOD; for we can neither say, or do any Thing, but it may be turn'd to an ill Use. The only Question is, whether 'tis not *reasonable*, when Disorders arise, all sutable Care should be taken for the Suppression of them? And if it is, the Fear lest an ill Improvement should be made of our *faithful* Endeavours to this End, is no sufficient Excuse for the Non Use of them. This indeed should make us cautious; putting us upon our Guard against all Methods of acting, but such as are just, and wise, and good: And while *these* are the only ones we use, we are certainly in the Way of our Duty: And as there is no other Way prescribed by the *Law of Christianity* to keep Things from running into Confusion; so neither will any other be effectual to this Purpose: And we have seen enough, one would think, fully to satisfy us of this. What has been gain'd by *Silence*, and doing nothing? Has Religion been at all served? Have Disorders abated? Have they not rather increased? Han't they spread themselves all over the Land, and got such Head as to defie Opposition? Han't they broke many of our Churches to Pieces, giving a most dreadful Shock to the Interest of CHRIST in them? And will any be still afraid to rise up against them? This Fear of harting the *Work of GOD*, by particularly pointing out

the *working of Satan*, or *Men's own Lusts*, and faithfully testifying against it, has, I verily believe, been a Means of giving the *Devil* as great an Advantage over us, as any one Thing in these Times: Nor unless it be taken out of his Hands, may we expect but that he will baffle us in all our other Attempts.

Some, again, have been restrained from speaking, through that *Fear of Man which bringeth a Snare*. And, if I may be free to declare my Thoughts, this I take to have been the great *Fault* of the *Clergy*, in these Days. Have we not too generally conniv'd at some Things, we were clearly satisfied were much amiss? Han't we betray'd a Want of Courage openly to speak our Mind, and make a Stand, in Time, against that which has prov'd very mischievous? Some, it may be, were afraid of hurting their Usefulness among their People, and upon this Account kept their Thoughts to themselves, instead of communicating them for the Good of their Flocks; not having Faith enough to leave the Affair of their further Serviceableness with their *Master* and LORD.----Some, perhaps, may have been under an undue Influence, thro' Fear of a Removal from their People, and being turn'd out into the wide World, without the Prospect of any Means for the Support of themselves and Families; not duly considering, that their *heavenly Father feedeth the Fowls of the Air*, and that he has taught them to argue herefrom, *are not ye much better than they*?---- Others might be too much in Fear of the Breath of frail, fallible, mortal Man. They soon saw the Fate of those, who put on Resolution, and declared against the Errors of the present Day, that they were reproach'd and vilified, having

having all Manner of Evil falsly spoken against them for Righteousness Sake; that all the opprobrious Names, that could be thought of, were freely called upon them, as *Pharisees*, *Hypocrites*, *Opposers of the Work of GOD*, *Betrayers of* CHRIST, *Wolves in Sheep's Cloathing*, *Instruments of the Devil*, and what not: And they might be too willing to escape these Censures; not remembring, that 'tis a *real Honour* to be slandered for the *Name of CHRIST*, and in Defence of *his Cause* and *Kingdom*.

And 'tis remarkable, the Slanders which have been cast upon such as have ventured openly to stand up for the *Truths*, and *Ways* of CHRIST, at this Day, are the very same, for Kind, with those which have been thrown upon the *like Discouragers* of *Enthusiasm* and *Disorder*, in all Ages of the Church. In our own Land, when the *like Extraordinaries* disturb'd the Churches, in former Times, which do now; what was the Language in which those *eminent Servants* of JESUS CHRIST, who testified against the *prevailing Errors*, were then spoken of? Why, they were thought worthy no better a Style than that, *Legal Preachers*, *Baal's Priests*, *Popish Factors*, *Scribes*, *Pharisees*; yea, *Opposers of CHRIST himself*. And these were the Names commonly bestow'd upon the best Men, in *our Nation*, by the *Sectaries* of the last Age. Mr. BAXTER carries the Matter yet further, when he says,* "As I have seen Letters "of the *Ranters* so full of the most hideous "Blasphemies against GOD, as I thought had ne"ver come from any but the *damned*; so have "I had *Letters* from these Men *my self*, so full

* Vol. 2. P. 322.

" of railing and reviling from End to End, as I " never saw before, from the Pen of Man, either " mad or ſober, nor ever heard from the Mouth " of any." And the like Treatment, the moſt celebrated *firſt Reformers* met with, in GERMANY, from the *Viſionaries* and *Erroriſts*, in their Day. LUTHER's Name was as odious to the *Sectaries*, as to the *Papiſts*. MUNCER, that *Ring-Leader* of *religious Diſturbance*, wrote a Book, againſt him, full of Bitterneſs and Rage, wherein, among other Things, he reproaches him as one deſtitute of the *Spirit of Inſpiration, and ſavouring only the Things that are carnal.* † He thundered out *Raileries* againſt him, ſaying, he was as bad as the *Pope*; yea, worſe than the *Pope* himſelf, and that he preached only a *carnal Goſpel*: And the like Reproaches were caſt upon him by the other *over-heated Zealots*, againſt whom he defended the Truths of the Goſpel. CALVIN alſo, that glorious Leader in the Reformation, was baſely reviled, not only by the *Catholicks*, but the *Libertines* and *Enthuſiaſts*; who charg'd him with *Hereſy*, *Ambition*, *affecting a new Papacy*, *ſtudying to heap up Riches*; *with being a Railer*, and every Thing that was bad: Yea, ſo hateful was CALVIN, to the *Sectaries*, in his Day, that ſome named their *Dogs* CALVIN in Contempt of him; others changed CALVIN into CAIN; many were ſo out of Charity with him, that they profeſt they *kept away from the* LORD's *Supper, becauſe they could not hold Communion with him.* * But more than all this, the

† LUTHERUM flagellat, quòd *enthuſiaſtico Spiritu* careat; et nihil, niſi *carnalia*, ſapiat. Vit. LUTH. à MELCH. ADAM. Page 128.

* Vita CALVINI à MELCH. ADAM. et BEZA.

Apoſtles

Apostles themselves were spoken of with great Contempt, by some bold Pretenders to Religion, in those primitive Times. There were those then who could boast of their superior Excellencies, and set themselves above the very Apostles of JESUS CHRIST. This is alluded to, in that sarcastical Language of the *Apostle*, * *We dare not make our selves of the Number, or compare our selves with some who commend themselves.* And in a few Verses onwards, *Not he that commendeth himself is approved, but whom the LORD commendeth.* And at the same Time, that they thus exalted themselves, they craftily endeavoured to lessen the Character of the *Apostles*, and lead People into a mean and pitiful Thought of them. *His Letters, say they are weighty ; but his bodily Presence is weak, and his Speech contemptible.* ‡ Perhaps, the great St. PAUL was not able to deliver himself with that *Noise* and *Vehemence*, for which *these Preachers* might be admir'd among the CORINTHIANS; and they asperse him on this Account, as a *contemptible* Speaker, scarce worth hearing. Nor is this the worst Treatment he met with : He had probably been spoken of in Terms of great Ignominy and Disgrace, and so as to put People out of all Conceit of him. Hence that Language of his, † *Being reviled, we bless ; being defamed, we intreat : We are made as the Filth of the World, and are the Off-scouring of all Things to this Day.*--- But the great SAVIOUR himself could not escape the *Revilings* of Men. He was called as bad Names as any of his Disciples have ever been since. *Deceiver, Impostor, Blasphemer* ; yea, *Beel-*

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* 2 Cor. 10. 12. ‡ 2 Cor. 10. 10. † 1 Cor. 4. 12. 13.

zebub

zebub, were the ſlanderous Names, freely heaped on him.----And ſhould it not reconcile us to the Reproaches we may have caſt upon us, for our appearing in Vindication of the *Faith* and *Order* of the Goſpel, that we ſuffer no more than the beſt and greateſt Men in the World have done before us, and in the ſame Cauſe? Yea, that that we are Fellow-Sufferers with the *Apoſtles* of CHRIST; yea, with CHRIST himſelf. *Is the Diſciple above his Maſter? Is the Servant above his LORD? If they have called the Maſter of the Houſe Beelzebub, how much more ſhall they call them of his Houſhold?* What is it more than may be expected? And ſhall we think much of it, when it is no other than our MASTER and SAVIOUR ſuffered before us?

In fine, there are yet others, who may have been kept from teſtifying againſt the *bad Things* of the preſent Day, from a *Man-pleaſing Diſpoſition*. They have not, perhaps, been ſo careful to conſult, what was their *Duty*, what was for the *Intereſt* of the *Redeemer* and *his Kingdom*, as what would beſt ſecure them in the *good Opinion of the People*. Are there none, whoſe Conduct has diſcovered them to have been too much the *Servants of Men*? Have none criminally accommodated themſelves to the Times, behaving as might beſt take with the *Populace*? Would to GOD it were injurious to ſuggeſt ſuch a Thing againſt any one Miniſter in the Land! And the rather, becauſe it argues a Spirit ſo different from that which appear'd in PAUL, that glorious Champion for CHRIST. *Do I ſeek to pleaſe Men*, ſays he?† He diſdains the Thought; and for that

† Gal. 1. 10.

noble

noble Reason, *If I pleased Men, I should not be the Servant of* CHRIST.* And he triumphs in that Language, in the Behalf, not only of himself, but his *Fellow-Labourers* in the *Kingdom* and *Patience* of JESUS CHRIST,§ *As we were allow'd of GOD to be put in Trust with the Gospel, even so we speak, not as* PLEASING MEN, BUT GOD, *who trieth our Hearts: For neither at any Time used we flattering Words, as ye know; nor a Cloke of Righteousness: GOD is Witness. Neither of Men, sought we Glory, neither of you, nor yet of others.*

Let me add here two or three Things from Mr. BAXTER, well worthy the serious Consideration of such of us, as may over-value the *Favour* or *Censure* of Man, and herefrom be under Temptation to fall into the base Sin of *Man-pleasing*.

" Consider, says he,† what a Slavery you chuse " when you thus make your selves the Servants " of every Man, whose Censures you fear, and " whose Approbation you are ambitious of. What " a Task have *Man-pleasers*? How needlessly do " they enthrall themselves? They have as ma- " ny Masters as Beholders! No Wonder, if it " take them off from the Service of GOD. ---- " Remember, what a pitiful Reward you seek. " O miserable Reward! The Thought and " Breath of mortal Men! instead of GOD, in- " stead of Heaven, this is their Reward! ---- If " nothing else will cure this Disease, at least let " the Impossibility of pleasing Men, and attaining

* V. Ibid. § 1 Thess. 2. 4, 5, 6.
† Vol. 1. of *his Works*, P. 176. and onwards.

" your

" your Ends, ſuffice againſt ſo fruitleſs an At-
" tempt. And here I ſhall ſhew you, how im-
" poſſible it is, or, at leſt, a Thing which you
" cannot reaſonably expect. (1.) Remember,
" what a Multitude you have to pleaſe, and
" when you have pleaſed ſome, how many more
" will be ſtill unpleaſed, and how many diſpleaſ-
" ed, when you have done your beſt.----(2.) You
" will have many *factious Zealots* to pleaſe, who
" are ruled by the Intereſt of an *Opinion* or a *Sect*;
" and thoſe will never be pleaſed, unleſs you
" will be one of their *Side* or *Party*, and conform
" your ſelf to their *Opinions*. If you be not *a-*
" *gainſt them*, but ſet yourſelves to *reconcile the*
" *Differences* in the Church, they will hate you
" as not promoting their Opinions.----If you will
" be *Neuters*, you ſhall be us'd as Enemies. If
" you be never ſo much for CHRIST, and Holi-
" neſs, and common Truth, all is nothing, unleſs
" you be alſo *for them*, and their *Conceits*. (3.)
" You have Men of great *Mutability* to pleaſe:
" That may one Hour be ready to worſhip you
" as *Gods*, and the next to ſtone you, or account
" you as *Devils*; as they did by PAUL and
" CHRIST himſelf. What a Weather-Cock is the
" Mind of Man? eſpecially, of the *Vulgar* and
" the *Temporanious*? When you have ſpent all
" your Days in building your Reputation on this
" Sand, one Blaſt of Wind, at laſt, does tumble
" it down, and all your Coſt and Labour is loſt.
" Serve Men as ſubmiſſively and carefully as you
" can, and, after all, ſome Accident, or failing of
" their unrighteous Expectations, may make all
" that you ever did forgotten. If ever you put
" ſuch Confidence in a Friend, as not to conſider
" it is poſſible, he may one Day prove your E-
" nemy, you know not Man; and may, perhaps,

" be

" be better taught to know him to your Cost.
" (4.) There is, among Men, so great a Con-
" trariety of Judgments, and Dispositions, and In-
" terests, that they will never agree among
" themselves ; and if you please one, the rest
" will be thereby displeased. ---- Church Differ-
" ences and Sects have been found in all Ages :
" And you cannot be of the Opinion of every
" Party ; and if you be of one Party, you must dis-
" please the rest. If you are of one Side in contro-
" verted Opinions, the other Side accounteth you
" erroneous ; and how far will the suppos'd In-
" terest of their Cause and Party carry them?----
" You cannot be every Thing ; and if not, you
" must displease as many as you please. Yea,
" more, if mutable Man should change never so
" oft, they will expect that you should change as
" fast as they ; and whatever their contrary
" Interests require, you must follow them in :
" Whatever Cause or Action they engage in, be
" it ever so devilish, you must approve of it, and
" countenance it, and all that they do, you must
" say is well done. In a Word, you must teach
" your Tongue to say any Thing, and you must
" sell your Innocency, and hire out your Consci-
" ence, or you cannot please them. MICHAIAH
" must say with the rest of the Prophets, *Go and*
" *prosper* ; or else he will be hated, as not *pro-*
" *phesying Good of* AHAB, *but Evil*, 1 Kings 22.
" 8. And how can you serve all Interests at
" once? It seems, the Providence of GOD hath,
" as of Purpose, wheeled about the Affairs of
" the World to try, and shame *Man-pleasers*, and
" *Temporisers* in the Sight of the Sun. It is evi-
" dent then, that if you will please all, you must
" at once both speak and be silent, and verify
" Contradictions,

" Contradictions, and be in many Places at once, " and be of all Men's Minds, and for all Men's " Ways. For my Part, I mean to see the World " a little better agreed among themselves, before " I will make it my Ambition to please them. " If you can reconcile all their Opinions, and In- " terests, and Complexions, and Dispositions, and " make them all of one Mind and Will, then hope " to please them."

He has Abundance more upon this Head, which we may, some of us, do well to consider, as what is well adapted to our Case at this Day.

I have hitherto considered *Ministers* as the Persons, more especially obliged to discountenance the bad Things, prevailing in the Land; and now go on to observe.

That this is the Duty of *all in general.* Not that I would put any upon acting out of their *proper Sphere.* This would tend rather to Confusion than Reformation. ----- Good Order is the Strength and Beauty of the World.----The Prosperity both of *Church* and *State* depends very much upon it. And can there be Order, where Men transgress the Limits of their Station, and intermeddle in the Business of others? So far from it, that the only effectual Method, under GOD, for the Redress of *general Evils*, is, for *every one* to be faithful, in doing what is *proper* for him in his *own Place*: And even *all* may *properly* bear a Part, in *rectifying the Disorders* of this Kind, at this Day.

Civil Rulers may do a great deal, not only by their *good Example*, but a wise Use of their *Authority*,

thority, in their various Places, for the Suppression of every Thing hurtful to Society, and the Encouragement of whatever has a Tendency to make Men happy in the Enjoyment of their Rights, whether *natural* or *Christian*. And herein chiefly lies, (as I humbly conceive) the Duty of Rulers, at this Day. 'Tis true, as *private Men*, they are under the same Obligations with others, to make their Acknowledgments to CHRIST; and doubtless, if HE was *visibly* and *externally* (according to the Custom among *Kings* and *Governors*) to make his solemn Entry into the Land, as their SAVIOUR and LORD, "it would be ex-"pected they should, as *public Officers*, make "their Appearance, and attend him as their *Sove-"reign* with suitable Congratulations, and Mani-"festations of Respect and Loyalty; and if "they should stand at a Distance, it would be "much more taken Notice of, and awaken his "Displeasure much more, than such a Behaviour "in the common People." † But the Case is widely different, where his supposed Entry is in a *spiritual Sense only, and after such a Manner* even in this Sense, as that there is a *great Variety of Sentiments* about it, among the *best Sort* of Men, of all Ranks and Conditions: Nor does it appear to me, when the Case is thus circumstanc'd, that it is either the *Duty* of *Rulers*, or would be Wisdom in them, by any *authoritative Acts* to determine, whose Sentiments were the most agreable to Truth. And as to their Appointment of Days of *Thanksgiving*, or *fasting*, on this Account, there must be an Impropriety in it, so long as that

† Vid. Mr. EDWARDS's Book of the *late Revival of Religion*, Page 125, and some following Pages.

Complaint

Complaint of GOD againſt the *Jews* is to be ſeen in the *Bible*, *Behold ye faſt for Strife and Debate*! Their *Duty* rather lies in keeping Peace between thoſe, who unhappily differ in their Thoughts about the State of our religious Affairs: And their Care in this Matter ought to be *impartial*. Each Party, without Favour or Affection, ſhould be equally reſtrain'd from Out-rage and Inſult. Thoſe, who may think themſelves Friends to a *Work of GOD*, ſhould be protected in the Exerciſe of all their *juſt Rights*, whether as *Men*, or *Chriſtians*: So on the other Hand, thoſe who may be Enemies to *Error* and *Confuſion*, have the ſame Claim to be protected.

And if, on either Side, they invade the Rights of others, or throw out Slander, at Random, to the Hurt of their Neighbour's Reputation and Uſefulneſs, and the bringing forward a State of Tumult and Diſorder; I ſee not but the *civil Arm* may juſtly be ſtretched forth for the Chaſtiſement of ſuch Perſons; and this, though their Abuſes ſhould be offered in the Name of the LORD, or under the Pretext of the moſt flaming Zeal for the REDEEMER's *Honour*, and ſerving the Intereſt of *his Kingdom*: For it ought always to be accounted an Aggravation of the Sin of *Slander*, rather than an Excuſe for it, its being committed under the *Cloak of Religion*, and Pretence for the *Glory of GOD*; as it will, under theſe Circumſtances, be of more pernicious Tendency. I am far from thinking, that any Man ought to ſuffer, either for his *religious Principles*, or *Conduct* ariſing from them, while he is no Diſturber of the *civil Peace*; but when Men, under the Notion of appearing zealous for GOD and *his Truths*, inſult their Betters, vilify their Neighbours, and ſpirit People to Strife

Strife and Faction, I know of no Persons more suitable to be taken in Hand by *Authority*: And if they suffer, 'tis for their own Follies; nor can they reasonably blame any Body but themselves: Nor am I asham'd, or afraid, to profess it as my Opinion, that it would probably have been of good Service, if those, in these Times, who have been publickly and out-ragiously reviled, had, by their Complaints, put it properly in the *Magistrates* Power, to restrain some Men's *Tongues* with *Bit* and *Bridle*.

Private Christians also, of all Ranks and Conditions, may do something towards the Suppression of these *Errors*, by mourning before the LORD the Dishonour which has hereby been reflected on the Name of CHRIST, and Injury done to Souls; by being much in Prayer to GOD for the Out-pouring of his SPIRIT, in all desirable Influences of Light, and Love, and Peace; by taking good Heed that they ben't themselves drawn aside, avoiding to this End, the Company and familiar Converse of those, who, by *good Words* and *fair Speeches*, might be apt to deceive their Hearts, but especially an Attendance on religious Exercises, where the *Churches* and *Ministry* are freely declaimed against by those who have gone out from them, under the vain Pretence of being more holy than they; and in fine, by a faithful Performance of those Duties, which arise from the various Relations they sustain towards each other: As thus, if they are *Children*, by hearkening to the Advice of their *Parents*, and obeying and honouring them in the LORD; and if they are *Parents*, by counseling, reproving, warning, restraining and commanding their *Children*, as there may be Occasion: If they are *Servants*,

by pleasing their *Masters* well in all Things, not defrauding them of their Time or Labour, but accounting them worthy of all Honour, that the Name of GOD be not blasphemed; and, if they are *Masters*, not only by providing for their *Servants* Things honest and good, but by keeping them within the Rules of Order and Decorum, not suffering them to neglect the Religion of the Family at home, under Pretence of carrying it on elsewhere; especially, when they continue abroad 'till late in the Night, and so as to unfit themselves for the Services of the following Day.

In these, and such like Ways, *all* may exert themselves in making a Stand against the Progress of Error: And *all* are oblig'd to do so; and for this Reason, among others I han't Room to mention, because the *last Days* are particularly mark'd out in the *Prophecies* of *Scripture*, as the Times wherein may be expected, the Rise of SEDUCERS. Says the Apostle PAUL, in his *second Epistle* to TIMOTHY, ‡ *This know also, that in the* LAST DAYS *perillous Times shall come.* And the Description he gives of the Persons, on whose Account the Times would be perillous, is, in Part, that,† *Of this Sort are they which creep into Houses, and lead captive silly Women; laden with Sins; led away with divers Lusts; ever learning, and never able to come to the Knowledge of the Truth.* He further characterises them,* *as those who resist the Truth*; and still adds,§ *But evil Men and Seducers shall wax worse and worse, deceiving, and being deceived,* The like unhappy Times he has in

‡ Chapt. 3. Verse 1. † Verse 6. 7. * Verse 8. § Verse 13.

his

his Eye, when he says, in his *former Epistle*,‡ *Now the SPIRIT speaketh expressly, that, in the* LATTER TIMES, *some shall depart from the Faith, giving Heed to seducing Spirits* :----Nor is this any other than what our SAVIOUR himself foretells, when he says, **False Christs, and false Prophets shall arise, and shall shew Signs and Wonders, to seduce, if it were possible, even the Elect.* And very observable is the Caution he adds hereupon, † *But take ye Heed : Behold, I have foretold you all Things.* And 'tis certainly very seasonable, as well as good Advice; and we shall be much wanting to our selves, if we don't act upon it as those, who esteem themselves oblig'd, by it, to the utmost Watchfulness and Circumspection.

'Tis true, we read of the coming on of a *glorious State* of Things in the LAST DAYS : Nor will the *Vision fail*.----We may rely upon it, the Prophesies, foretelling the Glory of the REDEEMER's *Kingdom*, will have their Accomplishment to the making this Earth a *Paradise*, in Compare with what it now is. But for the *particular Time* when this will be, it *is not for us to know it, the Father having put it in his own Power* : And whoever pretend to such Knowledge, they are wise above what is written; and tho' they may think they know much, they really know nothing as to this Matter.

It may be suggested,§ that " the *Work of* GOD's " SPIRIT that is so extraordinary and wonderful, " is the *dawning*, or, at least, a *Prelude* of that " *glorious Work of GOD*, so often foretold in

‡ Chapt. 4. Ver. 1. * Mark 13. 22. † Ver. 23.
§ Mr. EDWARD's late Book, P. 96.

" Scripture, which, in the Progreſs and Iſſue of " it, ſhall renew the whole World." But what are ſuch Suggeſtions, but the Fruit of Imagination? Or at beſt, uncertain Conjecture? And can any good End be anſwered in endeavouring, upon Evidence abſolutely precarious, to inſtill into the Minds of People a Notion of the *millennium* State, as what is NOW going to be introduced; yea, and of AMERICA,* as that Part of the World,

* While I was writing this Page, I received a Letter from a worthy Gentleman, in which, ſpeaking of Mr. EDWARDS's late *Book*, he has theſe Words," I " am ſurpriz'd at his long Labour to prove the *Mil-* " *lennium* ſhall begin in AMERICA.----He has been " ſo modeſt as to conceal the Reaſon of this; but " it may eaſily be gathered from what he has *often* " *ſaid to private Perſons*, viz. that he doubted not, " the *Millennium* began when there was ſuch an A- " wakening at NORTH-HAMPTON 8 Years paſt." " ----So that Salvation is gone forth from NORTH- " HAMPTON, and NORTH-HAMPTON muſt have " the Praiſe of being firſt brought into it."

To which let me add a few Words, from the late venerable Dr. INCREASE MATHER, which will ſhew, how widely good Men may differ from one another, in Matters of *meer Conjecture*. They are theſe," I know there is a bleſſed Day to the viſible " Church not far off: But it is the Judgment of " very learned Men, that, in the glorious Times " promiſed to the Church on Earth, AMERICA will " be HELL. And, although there is a Number of " the Elect of GOD to be born here, I am verily " afraid, that, in Proceſs of Time, NEW-EN- " GLAND will be the wofulleſt Place in all AMERI- " CA; as ſome other Parts of the World, once " famous for Religion, are now the doleſulleſt on " Earth, perfect Pictures and Emblems of *Hell*.

When

World, which is pointed out in the *Revelations* of GOD for the Place, where this glorious Scene of Things, " will, probably, first begin ? " How often, at other Times, and in other Places, has the Conceit been propagated among People, as if the Prophecies touching the Kingdom of CHRIST, in the *latter Days*, were NOW to receive their Accomplishent ? And what has been the Effect, but their running wild ? So it was in GERMANY, in the Beginning of the Reformation. The *extraordinary* and *wonderful* Things in that Day, were look'd upon by the Men then thought to be most under the *SPIRIT's immediate* Direction, as " the Dawning of that glorious Work of GOD, which should renew the whole World ;" and the Imagination of the Multitude being fired with this Notion, they were soon perswaded, that the Saints were now to reign on Earth, and the Dominion to be given into their Hands : And it was under the Influence of this vain Conceit, (in which they were strengthened by *Visions*, *Raptures* and *Revelations*) that they took up *Arms* against the lawful *Authority*, and were destroy'd, at one Time and another, to the Number of an HUNDRED THOUSAND.§

It was owing to the same Delusion, propagated, the following Century, by KOTTERUS, DRABRICIUS, and PONIATOVIA, under the pompous Shew of *immediate Revelation* from GOD, that great

" When you see this little *Academy* [The Words " were spoken in the *College-Hall*] fallen to the " Ground,---then know it is a terrible Thing, which " GOD is about to bring upon this Land." Vid. MATHER's Discourse on *Man knows not his Time*. P. 37.

§ Vid. RUTHERFURD's *spiritual Antichrist*. Page 7.

Disturbances were again revived. The learned COMENIUS was carried away with this Dream; verily believing, that the happy State of the Church was NOW to take Place. And 'tis well known, that this same Pretence of the near Approach of the MILLENNIUM, the *promised Kingdom of the* MESSIAH, was the *Foundation-Error of* the *French Prophets*, and those in their Way, no longer ago than the Beginning of this Century: And so infatuated were they at last, as to publish it to the World, that the glorious Times they spake of, *would be manifest over the whole Earth, within the Term of* THREE YEARS. And what Set of Men have ever yet appear'd in the Christian World, whose Imaginations have been thorowly warmed, but they have, at length, wrought themselves up to a *full Assurance*, that NOW was the Time for the Accomplishment of the Scriptures, and the Creation of the *new Heavens*, and the *new Earth*? No one Thing have they more unitedly concurred in, to their own shameful Disappointment, and the doing unspeakable Damage to the Interest of Religion.----A sufficient Warning, one would think, to keep Men modest; and restrain them from Endeavours to lead People into a Belief of that, of which they have no sufficient *Evidence*; and in which, they may be deceived by their *vain Imaginations*, as Hundreds and Thousands have been before them.

There are unquestionably many Prophecies concerning CHRIST, and the *Glory of his Kingdom*, still to be fulfilled; and it may be of good Service to labour to beget in People a Faith in these Things; or, if they have Faith, to quicken and strengthen it: But it can answer no good End to lead People into the Belief of any *particular* Time,

Time, as the Time *appointed* of GOD for the Accomplishment of these Purposes of his Mercy; because this is one of those Matters, his Wisdom has thought fit to keep conceal'd from the Knowledge of Man. Our own Faith therefore upon this Head can be founded only on *Conjecture*; and as 'tis only the like *blind Faith* we can convey to others, we should be cautious, lest their Conduct should be agreeable to their Faith. When they have imbib'd from us the Thought, as if the *glorious Things*, spoken of in Scripture, were to come forward in their Day, they will be apt (as has often been the Case) to be impatient, and from their *Officiousness* in tendring their Help where it is not needed, to disserve the Interest of the Redeemer. Pertinent to the present Case, and to these Times, are the Words of Mr. WILLIAM ALLEN, with which I shall finish this Part of our Discourse. Says he, † speaking of CHRIST, "He stands in "Need of no unrighteous, or irregular Help from "Men, to give him Possession of his Kingdom in "the World. He who hath given Laws to his "Subjects, to direct and govern them in their "Actions, will never take it well from any of "them, if they shall break any of his Laws, in "Zeal for him, or to advance his Kingdom in "the World.----The Scripture saith, *he that be-* "*lieveth, doth not make haste*, Isa. 28. 16. He doth "not use any indirect Means to hasten that, "which GOD hath promised, as being impatient "of his Delay to fulfill and perform it. And "therefore all irregular Practices of Men to hast-"en the setting up of CHRIST's Kingdom in the "World, are an Argument rather of Diffidence "and Distrust in CHRIST, as King of his Church;

† *His Works*, P. 676.

" either of his Power, as if he could not ſet up " his Kingdom without ſuch *human Helps* as they " deem neceſſary to that End ; or, of his Wiſ- " dom, as not regarding the beſt Time, and fit- " teſt Seaſon to do it in ; Or, of his Care of " his Church, in not haſtening more to her Re- " lief and Deliverance from all powerful Ene- " mies. When Men will take *Chriſt's* Work out " of his own Hands, and lead the Way, and go " before him in it, as if they expected he ſhould " ſecond them, and aſſiſt them in it, it is never " like to proſper in their's, who ſo uſurp that " Authority.---- And when they find themſelves " entangled with inſuperable Difficulties, its very " likely they will thereupon entertain hard and " unbecoming Thoughts of CHRIST himſelf, as if " he had deſerted his own Cauſe, in leaving them " to themſelves in their raſh Undertaking. And " its well if they do not thereupon bring them- " ſelves under a ſtrong Temptation, either to " Diſobedience, or to queſtion whether thoſe " Grounds, upon which judicious and ſober Chriſt- " ians expect the Churches great Deliverance " from the Hands of her Enemies, be true or " no : Nay, its well if they don't thereby bring " themſelves to queſtion the Truth of the other " great Doctrines of Chriſtianity, and ſlip into " *Atheiſm*, as its certain ſome have done, upon " the Miſcarriage of their raſh Undertaking. " Let none then out of a haſty and miſtaken " Zeal, and under Pretence of uſhering the King- " dom of CHRIST into the World, attempt any " Thing in Order thereto, that tends to diſturb " the public Peace,"

PART

PART III.

Shewing, in *many Inſtances*, wherein thoſe, who have appear'd againſt the Diſorders prevailing in the Land, have been *injuriouſly treated.*

IT will not be ſuppoſed, unleſs by Perſons evidently weak, or prejudiced, that I have it in View, in this Part of my Diſcourſe, to plead for thoſe who have appear'd againſt the Diſorders of the Times, in *every Thing* they have ſaid, or done: Nor will any imagine, I am ſo unbounded in my Charity, as to entertain in the groſs, a good Opinion of ALL, who cry out of Irregularities, as though they muſt needs be true Converts, becauſe they ſpeak againſt ſuch Things as ought to be condemn'd.

There are, no Doubt, both ſecret Hypocrites, and open Sinners, among thoſe, on the one Hand, who have an ill Thought of many Things going on in the Land, as well as among thoſe, on the other, who ſpeak of the *preſent Commotion* as, in the main, a *marvellous Work of divine Grace*: And on either Side, ſome may have conducted themſelves in a Manner not to be juſtified. Wherein any, in teſtifying againſt what they might judge

judge amiſs at this Day, have acted unworthy their Character *as Men* or *Chriſtians*, let their Behaviour be fairly pointed out, and all the Blame faſtened on them they deſerve. I have nothing to object againſt this.---- But what I think injurious is, the *wrongfully* and *indiſcriminately* accuſing thoſe who complain of the Times ; or the doing this in an *unchriſtian Manner*, and ſo as to reflect an unjuſt Odium on them.

To come to Inſtances ; in mentioning of which, I ſhall not trouble my ſelf about Order, but ſet Things down as they may occur to my Mind.

The Diſcouragers of the *bad Things* of the preſent Day, have been publickly faulted as to their *Method of Judging* about the "religious Operation, on the Minds of Men, that has been carried on of late in NEW-ENGLAND :" And "ſo far as the Ground of their Error has been in the Underſtanding, and not in the Diſpoſition," it has been ſaid, "Fundamentally to lie in three Things."

I. They are ſaid "to have greatly erred in "the Way, in which they have gone about to "try this Work, whether it be a Work of the "SPIRIT of GOD, or no ; viz, in judging of it "a *Priori*, from the Way it began, the Inſtruments that have been employed, the Means "that have been made Uſe of, and the Methods "that have been taken and ſucceeded, in carrying it on." If by this Remark, the *Gentleman*, who makes it, intends, that they have form'd a

† Vid. Mr. EDWARDS's *late Book*, Page 2. and onwards.

Judgmen-

Judgment from the SOLE Conſideration of any, or all theſe Things, he groſly miſrepreſents them to the World. I never yet heard of one, among the whole Number of thoſe, who think differently from him about the preſent religious Affair, who ſettled his Opinion, in the Way he ſpeaks of. If he knew of any, he ſhould have named them; and not charged this *partial Manner* of judging upon all in general. But if he means *only*, that, in Order to judge fairly of the State of Religion, in our Churches, they take into Conſideration the Things he has mentioned, among many other; they own the Charge, and think they ſhould act below their Character as *Men*, if it could not be made good upon them.

They are as willing as he can be to leave it with the alwiſe GOD, to uſe what *Means* and *Inſtruments* he pleaſes, in beginning and carrying on his own Work, in the Hearts of Men; and can heartily join with him in ſubſcribing to the Truth of every *Text* he has brought to View; though not to the Pertinency of any one of them, to the Purpoſe to which has adduc'd them. For can it, with Juſtice, be called "a directing the SPIRIT of the LORD, or a Being his Counſellor," to make the beſt Inquiry we are able into a *Work* ſaid to be *his*, and to fetch in Light in all the Ways proper to be made Uſe of by reaſonable Creatures? 'Tis true, if a *Work* has before been proved to be a *Work of GOD*, and nothing can be objected againſt it, but only that the *Means* and *Inſtruments* employed in it, are ſuch as the *Wiſdom of Man* would not have pitched upon, this is ſo far from being a juſt Ground of Exception, that it would be to *reply againſt GOD*, to inſiſt upon it; and it might be proper in

in ſuch a Caſe, to ſay, " God gives no Account " of his Matters ; his Judgments are a great " Deep : He hath his Way in the Sea, and " his Path in the great Waters, and his Foot- " ſteps are not known : And who ſhall teach " GOD Knowledge, or enjoin him his Way, or " ſay unto him what doeſt thou ?" But what is this to the Affair under Conſideration ? Is it not the great Queſtion of the Day, how far, and in what Reſpects, the Work, going on in the Land, is the Work of GOD? And are there not great and numerous Difficulties attending it, if conſidered *a Poſteriori* ? Are not the *Effects* ſuch, as the beſt and wiſeſt Men in the Country have tho't themſelves oblig'd to teſtify againſt ? And in an Affair ſo circumſtanc'd, ſhould not we be juſtly chargeable with partial Neglect, if we did not fairly conſider every Thing that might give Light into it ? Is not this the Expectation of GOD concerning us ? And can we otherwiſe acquit our ſelves as Beings endowed with Reaſon and Underſtanding ?

Beſides, it ought to be remembred, tho' GOD may uſe what *Means* and *Inſtruments* he *pleaſes* in carrying on his own Work ; yet, he will *never pleaſe* to make Uſe of thoſe which are in themſelves unfit and improper. And may not the *Means* and *Inſtruments*, employed in a Work *ſaid* to be his, be of this Sort ? Is this impoſſible ? Han't it often been the Caſe in Fact ? And how ſhall we know but the *Means* and *Inſtruments*, ſaid to be uſed by GOD, are unſuitable in their Nature, or ſuch as would reflect Diſhonour upon the *Word* and *Inſtitutions* of GOD, if we may not, in the regular Exerciſe of our Underſtandings, judge of them ? What greater Arrogance

Arrogance is it to judge of *Means* and *Inſtruments* ſaid to be employed by GOD, than of a Work ſaid to be *his*? If we may judge of the *one* without "directing the SPIRIT of the LORD," we may with as much Propriety judge of the *other*: Nor can we, in many Caſes, form a juſt Judgment of the *latter*, without duly conſidering the *former*; and if any have attempted to do this in the preſent Caſe, "they may not wonder if they are perplext in their Thoughts and confounded." Perhaps, no one Thing will better enable ſerious, well-diſpos'd Perſons, to make a true Judgment of the late Operation upon the Minds of People, than an impartial and thorow Inquiry into the *Means* and *Inſtruments* of it's Riſe and Progreſs: Nor can I conceive, why any ſhould object againſt ſo reaſonable a Method of Judging, unleſs they are apprehenſive, if *theſe* ſhould come under a ſtrict Examination, the Uſe, at leſt of ſome, of them would appear to be inconſiſtent with the *Perfections* of GOD, or the *ſtanding Revelation* of his Will in the *Scriptures*.

I am ſenſible, with this *Gentleman*, that "this Work has been carried on by the *weak* and *fooliſh*," and I may add, the *ſinful* Things of this World: And if the Work it ſelf has, in many Inſtances, partook of the *Weakneſs*, and *Fooliſhneſs*, and *Sinfulneſs*, of the *Means* and *Inſtruments*, theſe Things will mutually illuſtrate each other, and mightily help in forming a true Judgment about the State of our religious Affairs. And if this *Gentleman* has erred, in any material Points, in the Sentiments he has expreſſed, upon this Head, one Reaſon may be, his throwing out of his Mind thoſe weighty Conſiderations, that might have been ſuggeſted to him, had he duly thought upon

upon the *Means*, and *Manner*, and *Inſtruments*, of carrying on the preſent Work: Nor muſt he take it amiſs, if notwithſtanding all that he has offered, others ſtill think, theſe Things require a diſtinct and full Examination.

I am ſenſible alſo, that "the Miniſters who have been chiefly employ'd, ſome of them have been *meer Babes* in Age and Standing." Nor do I deny, that "GOD has ſuffered their Infirmities to appear in the Sight of others:" Nor that "he has made Uſe of their Infirmities and Sins for the Chaſtiſing;" yea, the doing real Service to others: But then, it ought to be conſidered, the Good that may ariſe out of *theſe Evils*, is no Argument, either that GOD approbates them, or that we ſhould: And though we ought to make a wiſe and holy Uſe of all GOD's Diſpenſations; yet, we may warrantably look upon thoſe Things in Providence as *Evils*, which really are ſo, and depreçate them, and do whatever is proper to ſuppreſs them; and this, notwithſtanding the Wiſdom of GOD may know how to make them work for good, to them that love him, and are the Called according to his Purpoſe.

"II. Another Foundation-Error of thoſe, who "don't acknowledge the Divinity of this Work, "is, the not taking the Holy Scripture as an "*whole*, and *in itſelf a ſufficient Rule*, to judge of "ſuch Things by." The Meaning of this Charge is explain'd in theſe Words which follow, "Thoſe that I am ſpeaking of will indeed make "ſome Uſe of Scripture, ſo far as they think it "ſerves their Turn; but don't make Uſe of it "alone, as a Rule ſufficient by it ſelf, but make "as much, and a great Deal more Uſe of other Things,

" Things, diverſe and wide from it, to judge of " this Work by." Who could have thought to have met with ſuch a Charge as this againſt thoſe, who have ventured their Characters to ſtand up for the *Scriptures*, in Oppoſition to *Impulſes*; and publickly pleaded for them as the *one only Rule*, by which to try all Matters of *Faith*, as well *ſecret Whiſpers* and *ſudden Impreſſions*? --- Are there any who have done more Honour to the *Bible*, in theſe Times, by calling Men to *the Law and to the Teſtimony*, both from the *Pulpit* and the *Preſs*, than the Perſons here reflected on as making an undue Uſe of this ſacred Book? Was it not by Men of this Character, that a famous Inſtrument in the late Extraordinaries, was depoſed from the Miniſtry, for the Contempt he had caſt upon the *inſpir'd Writings*? And ſhall they, notwithſtanding, be condemn'd, and by the Lump too, as paying a *greater Regard* to other Things, than even the *Bible*, in judging of the State of Religion in the Land? I cannot but look upon this Charge, in the Manner in which it is levelled, as a downright Abuſe; and would hope, the *Gentleman*, upon ſecond Thoughts, will be ſenſible of it himſelf. But he goes on to Particulars.

" 1. Some make *Philoſophy*, INSTEAD of the ho- " ly Scriptures their Rule of Judging of this " Work; particularly, the *philoſophical* Notions " they entertain of the Nature of the Soul, it's " Faculties and Affections." There is an evident Difference between uſing *Philoſophy* as an *Help* in order to underſtand the Scripture, and the placing it in the Room of Scripture. In the former Senſe, I ſuppoſe this *Gentleman* will not deny, but *Scripture* and *Philoſophy* may very well conſiſt together.---- If no Uſe might be made of *Philoſophy*,

in

in explaining the Scripture, how monſtrous muſt our Conceptions of the infinite GOD be, while he is repreſented, according to the *Letter* of numberleſs *Texts*, as having *Eyes*, and *Ears*, and *Hands*, and *Feet*; and as being ſubject to the various Paſſions of *Love*, and *Hatred*; *Joy* and *Grief*; *Anger*, *Wrath*, *Revenge*, and the like? We muſt be allow'd the Exerciſe of our *Reaſon*, (which is but another Name for what is here meant by *Philoſophy*) or we ſhall be liable to be wretchedly impos'd on by our Imaginations: Nor is there any Error, however extravagant, but we ſhall be in Danger of falling into it. If we give up our Underſtandings, how ſhall we be able to aſcertain the Senſe of any one Text of Scripture? What ſhould hinder our running into all the Wilds of Deluſion?----But this Uſe of *Philoſophy*, I conclude this *Gentleman* will not object againſt. If he does, I ſee not but he will be ſelf-condemn'd; for he has himſelf, under this very Head, made Uſe of more *Philoſophy* (and in a Manner not altogether exceptionable, as we may ſee afterwards, if I can find Room) than any one that I know of, who has wrote upon the Times.---And as to the other Senſe of uſing *Philoſophy*, the placeing it in the *Room* of Scripture, who among all thoſe who are differently minded from this *Gentleman*, about the preſent Work, have ever made ſuch a Uſe of it? Can a ſingle Inſtance be produced? Some, perhaps, may have ſaid, "There is but little ſober, ſolid Re-"ligion in this Work; it is little elſe but flaſh "and Noiſe. Religion now-a-Days all runs out "into Tranſports, and high Flights of the Paſſi-"ons and Affections." And will it hence follow, that they make *Phyloſophy*, INSTEAD of *Scripture*, their Rule of Judging in this Matter? Where

is

the Connection between theſe Things ? Perſons may undoubtedly be of the Opinion, that the Religion of the preſent Day conſiſts *chiefly* in a *Commotion in the Paſſions*, and yet pay all due Honour to the *Bible*.

" 2. Many are guilty of not taking the holy " Scriptures as a *ſufficient* and *whole* Rule, where " by to judge of this Work, whether it's a Work " of GOD, in that they judge by thoſe Things " which the Scripture don't give us as any *Signs* " or *Marks* whereby to judge one Way, or the " other ; and therefore do in NO WISE belong " to the Scripture-Rule of Judging, viz ; the " *Effects* that religious Exerciſes of Mind have " upon the *Body*." This Gentleman, ſome may be ready to think, inadvertently forgot what he was about, when he wrote this. For who are the Men that judge of the preſent Work, by the Appearance of *extraordinary bodily Effects* ? Are they not known to be thoſe, who have laid great Streſs upon *Shriekings*, and *Swoonings*, and *convulſive-like Agitations*, as though they were ſure Marks of a divine Influence ? Han't they publickly pleaded for them as ſuch ? Han't they openly given GOD Thanks for theſe Manifeſtations of his Power ? Han't they often prayed for the like Tokens of his Preſence ? And have not the Perſons here blamed for judging of the preſent Work *by theſe Things*, INSTEAD of the *Scripture*, ever diſclaim'd doing ſo ? Han't they perpetually teſtified againſt theſe *bodily Exerciſes* as a ſure Evidence of the SPIRIT's Operations ? Yea, have they not, in this very Article, done Honour to the *Bible*, by pleading that they are not, in that ſacred Book, made a *Mark* by which to judge of a Work of

GOD upon Men's Hearts ? I may appeal to all, acquainted with our religious Affairs, whether any, in theſe Times, have ſpoken more freely againſt a " Concern about the involuntary Motions of the Fluids, and Solids of Men's Bodies ?" Or, whether they han't, all along, been united to a Man in ſaying, as this *Gentleman* here does, " I can't ſee which Way we are in Danger, or " how the Devil is like to get any notable Ad- " vantage againſt us, if we do but thorowly do " our Duty with Reſpect to thoſe two Things, " viz, the *State of Perſon's Minds*, and their *moral* " *Conduct* ; ſeeing to it, that they be maintain- " ed in an *Agreeableneſs to the Rules that CHRIST* " *has given us.*" Is not this the very Thing they have always ſpoken ? And if ſome others had been alike *plain* and *faithful* in urging upon People a Conformity to the Goſpel, in the *moral Temper* of their *Minds*, and *Courſe* of their *Lives*, as a more *ſcriptural* Evidence of the Reality of a *Work of Grace*, than that which ariſes from a *Commotion in their Paſſions*, we had probably been in better Circumſtances at this Day.

I ſhall only add, if the " *Effects* that the *Affections* have upon the *Body*, do in NO WISE belong to the *ſcriptural-Rule* of judging of this Work," there was no great Need of the Labour of five or ſix Pages in their Vindication ; and we may hope for an eaſy Pardon, if we forbear remarking upon what is there offered.

" 3. Another Thing that ſome make their *Rule* " to judge of this Work by, INSTEAD of the *holy* " *Scriptures*, is *Hiſtory*, or *former Obſervation.*" It may be here ſaid of *Hiſtory*, as of *Philoſophy* under the

the former Head, that, in Subordination to the *Scripture*, it may be of good Service. And this is the Thought of this *Gentleman*, or he condemns that in others, which he practiſes himſelf; for in this very Place, where he is ſpeaking againſt the *Uſe of Hiſtory*, he has made as free with it as thoſe he finds Fault with. I conclude therefore, 'tis not *meerly* the *Uſe of Hiſtory* he objects againſt, but the uſing it INSTEAD of the *Scripture*. And if any, in theſe Times, have gone into *ſuch a Uſe* of it, they are certainly to Blame: But then, Care ſhould be taken not to faſten Blame publickly on them, without Evidence that they are really chargeable with it. It is not ſufficient to ſay, "If there be any Thing new and extraordinary, in the Circumſtances of this Work, "that was not obſerv'd in former Times, *that* is "a *Rule* with them to reject this Work, as not "the Work of GOD." This is nothing more than a Repetition of the Charge, by Way of *meer Affirmation*; which ought to be look'd upon as of no Weight, in a diſputed Point. Nor does it much mend the Matter to go on *affirming*, "Another Way that ſome err in making *Hiſtory* "and *former Obſervation* their *Rule* to judge of "this Work, INSTEAD of the *holy Scripture*, is "comparing ſome accidental, external Circumſtances of this Work. with what has appear'd "ſometimes in *Enthuſiaſts*; and as they find "an Agreement in ſome ſuch Things, ſo they reject the whole Work, or, at leſt, the Subſtance "of it, concluding it to be *Enthuſiaſm*." This is only *aſſerting* what others deny, and are firmly perſwaded cannot never be prov'd. Some ſhew of Proof, 'tis true, is here offered. "So, great "Uſe has been made, to this Purpoſe, of many "Things that are found among the QUAKERS.---

" So, to the ſame Purpoſe, ſome *external Appear-*
" *ances* that were found among the FRENCH PRO-
" PHETS, and ſome other ENTHUSIASTS, in former
" Times, have been, of late, trump'd up with
" great Aſſurance and Triumph." If inſtead of *roundly affirming* (which is the eaſieſt Thing in the World) this *Gentleman* had condeſcended to ſhow, wherein the Perſons, he here blames, had made Uſe of any Thing, either among the QUAKERS, or FRENCH PROPHETS, or other ENTHUSIASTS, as their *Rule* in judging of this Work, INSTEAD of the *Scripture*, he might have done ſomething towards confirming his Point; but what he has offered, as it now ſtands, can't be thought to be of any Force, unleſs it be taken for granted (which is ſo unreaſonable, I can't ſuppoſe, this Gentleman will deſire it) that *no Uſe* may be made of the *Hiſtory* of ENTHUSIASTS, with Relation to the preſent Work, but to the Diſhonour of the *Bible*, and ſo as to place the *former* in the ROOM of the *latter*.

" 4. I would propoſe it to be conſidered, whe-
" ther or no, ſome, INSTEAD of making the *Scrip-*
" *tures* their *only Rule* to judge of this Work,
" don't make their *own Experience* the *Rule* to
" reject ſuch and ſuch Things as are now pro-
" feſſed and experienced, becauſe they never
" *felt them themſelves*." As this is a Matter propoſed to be conſidered, I have accordingly taken it into Conſideration, and thereupon think, there is a very great Difference between making Uſe of *Experience* with the *Scripture*, and in *Subſervi-ency* to it, and the ſetting it up as a *Rule* INSTEAD of the *Scripture*. The *former*, this *Gentleman*, I am ſatisfied, will not object againſt: And for the *latter*, 'tis ſo great a Fault, that none ought

to

to be publickly charged with it, unleſs upon better Evidence than that of meer *Inſinuation* by Way of *Query*. I will not ſay but ſome, among thoſe, who are Enemies to the preſent Diſorders, may have made an undue Uſe of *Experience*; though I know not of one who ever ſet it up as a *Rule* INSTEAD of the *Bible*. This is not the Fault of the Perſons, this *Gentleman* is here ſpeaking of, but of the *Friends* to that which is called, without Diſcrimination, the *Work of GOD* going on in the Land. I don't query, whether, among theſe, there are not ſome, who make this Uſe of their *Experience*, but affirm that there are; partly upon my own perſonal Converſation with them, and partly by Information from others of known Judgment and Integrity. 'Tis with them a ſufficient Reaſon to think, and ſpeak of a Man as *carnal and unconverted*, if he han't *felt* the like *Extraordinaries* they have *experienced*: Nor has it been an uncommon Thing for them, to pronounce others *phariſaical* and *unregenerate*, upon this Ground *ſolely*; as though what they had *experienced* was a ſure Teſt to try the State of their Neighbour by. And how this *Gentleman* came to charge the known Fault of ſome of the *Zealots* of this Day, upon thoſe who have ever appear'd againſt it, I am at a loſs to conceive.

" III. Another Foundation Error of thoſe that " reject this Work, is their not duly *diſtinguiſh-* " *ing* the *good* from the *bad*." I can't but think this *Gentleman* ſpake more from a *ſpeculative* Conſideration of the Matter, than the *Reality of Fact*, when he wrote this. For who are the Perſons chargeable with not *duly diſtinguiſhing* in the late religious Commotion? Are they not thoſe, who have accuſtomed themſelves to ſpeak of it, both

publickly and privately, as an *extraordinary Work of GOD*, in the groſs, and without Diſtinction? And have they not often been faulted for this *indiſcriminate* Way of ſpeaking upon the Matter? Han't they been openly call'd upon, yea, ſeriouſly and ſolemnly argued with, to diſtinguiſh and ſeparate between the good and bad? And have they ever done it to this Day? Do they not rather go on in the ſame general, indiſcriminate Way of ſpeaking? Whereas, the Perſons, this *Gentleman* blames, have plainly ſaid, at leſt ſome of them, over and over again, what the *bad Things* of the preſent Day are, which they condemn: And this indeed is that for which they have been ſo baſely treated. They are certainly in an ill Caſe; for they are miſus'd for pointing out the bad Things prevailing in theſe Times, and at the ſame Time *blam'd* for not doing that, for the doing of which all Manner of Evil has been ſpoken againſt them, to the great Detriment both of their Reputation, and Uſefulneſs in the World. To proceed,

Another Thing charg'd upon thoſe, who have ſpoken againſt the Diſorders of the Times is, † "That they have watched for the halting of the "Zealous, and catch'd at any Thing that has "been wrong, and have greatly inſiſted on it, "made the moſt of it, and magnified it; eſpe- "cially, that they have watched for Errors in "zealous Preachers, that are much in reproving "and condemning the Wickedneſs of the Times." I never imagined, but, among thoſe who have manifeſted a Diſlike to the preſent Commotions,

† Mr. EDWARDS's late Book, P. 189.

there

there might be ſome of a prophane Character; and how far the Temper and Conduct of this Kind of Perſons may be pointed out in theſe Words, I diſpute not: But the Charge is very unfair as laid againſt thoſe, in general, who are for keeping Things from running into Confuſion; and the more ſo, as the juſt Occaſions of Offence have, of late been ſo frequent and numerous. This Gentleman muſt be ſtrangely unacquainted with the State of Affairs in the Land, if he does not know, that the late Zealots, and the Preachers among them too, have, in many Inſtances, behav'd after ſuch a Manner, that others could not help obſerving the Extravagancies they fell into; and inſtead of "catching at any Thing wrong," they were rather moved with Pity and Grief, to behold the Miſchief that was doing to the Cauſe of Religion: And ſo far were they from "magnifying real Errors," that, I ſcruple not to ſay, they have never yet ſet them in their full Light; nay, as to ſome of the Diſorders of the Times, I don't think it is in the Power of the worſt Oppoſer of them all to deſcribe them to the Life. This Gentleman may further ſuggeſt, "that Diſorders have been too much inſiſted on;" but others, as much concern'd for the Honour of GOD, and the Intereſt of *Chriſtianity*, are of Opinion, they have not been *inſiſted on enough*: To be ſure, they were not at firſt; if they had, much of the preſent Confuſions would, I believe, have been prevented. I ſhall add, there are as awful Texts of Scripture, as well worthy a ſerious Conſideration as that, this Gentleman has here particularly mentioned: Such as that, Prov. 17. 15. *He that juſtifieth the Wicked, and he that condemneth the Juſt, even they both*

both are Abomination to the LORD. And that, in the 24th Chapter, the 24th and 25th Verſes. *He that ſaith unto the Wicked, thou art righteous; him ſhall the People curſe, Nations ſhall abhor him: But to them that rebuke him ſhall be Delight, and a good Bleſſing ſhall come upon them.*

Another Thing injuriouſly reflected upon thoſe who have ſpoken againſt the Diſorders of the Times is, "That they are OPPOSERS of the WORK of GOD:" Nor have they been thus charged by the *Vulgar* and *Illiterate* only, which is no Wonder; but by thoſe who would take it ill, not to be accounted Men of another Character. And to this, as much as any one Thing, may be owing, the Alienations, Contentions and Separations, that are now common in the Land.

But why muſt they be ſpoken of, in the harſh Language, of *Oppoſers of the Work of GOD?* Is this their real Character? 'Tis true, they don't think the Work of the Spirit lies in *Impulſes, Viſions* and *Revelations*; they don't think, that *Screamings*, and *Shriekings*, and *Swoooings*, are ſure Marks of a genuine Conviction of Sin; they don't think, that *extatic Raptures* are an infallible Sign of ſaving Faith: Nor have they any great Opinion of the Exhortations of weak, illiterate Men, Women, or Lads, and other Extraordinaries, which are common at this Day. And ſhall they, upon theſe Accounts, be called *Oppoſers* of the *Work* of GOD? Will any, from hence, upon a mature Conſideration of the Matter, fix upon them this Character, and in ſuch a Senſe too, as that they muſt be Enemies to the REDEEMER, and *his Kingdom?* Are not many of thoſe, called *Oppoſers*, Men of the beſt Character in the Country,

Country, ſo far as can be judged ? Han't they always been ſo accounted, 'till theſe Times ? And is there not the ſame Reaſon to think well of them now as formerly, ſave only that they have teſtified againſt the bad Things of the preſent Day ?

The Gentlemen, who are moſt free in ſpeaking of others as *Oppoſers* of *GOD's Work*, ſeem to look upon themſelves as the only Friends the LORD JESUS CHRIST has in the Land : But will their own Conceit of themſelves make it true, that they really are ſo ? And if thoſe, who think they are miſtaken in the Judgment they form of themſelves, ſhould follow their Example, and go into their extravagant Way of ſpeaking, what would be their Opinion of it ? How would they like to be call'd *Oppoſers of CHRIST*, Enemies of GOD and Religion ? Would they not eſteem themſelves ſhamefully reviled ? And yet, I believe, it will not be pretended, but ſome of them have ſo acted, as to bring as great Reproach on CHRIST, and the Divine SPIRIT, and the Ways of true Religion, as many of the worſt *Oppoſers* (as they are term'd) put together.

It has been remarked, thoſe, who call others *Oppoſers of the Work of GOD*, don't care to explain themſelves upon the Matter : Nor has any one of them yet done it that I know of, unleſs the Gentleman, I have ſo often refer'd to, may be ſuppoſed to have attempted ſomething of this Nature. He thinks it not enough for Perſons to ſay, † " they believe there is a good Work going

† Mr. EDWARDS's *Tho'ts on the late Revival of Religion*, P. 143, 144.

" on

" on in the Country; and that they ſometimes " bleſs GOD, in their publick Prayers, in general " Terms, for any Awakenings, or Revivals of " Religion, there have lately been in any Parts of " the Land." Notwithſtanding this, " Some (as " he goes on) are ſo far from acknowledging, " and rejoicing in the infinite Mercy of GOD, in " cauſing ſo happy a Change in the Land, that " they look upon the religious State of the Coun- " try, take it in the whole of it, much more ſor- " rowful than it was ten Years ago." And, " if " it be manifeſtly thus with us, (he adds) and " our Talk and Behaviour with Reſpect to this " Work be ſuch as has (though but) an indirect " Tendency, to beget ill Thoughts and Suſpici- " ons in others concerning it, we are *Oppoſers of* " *the Work of GOD.*" What is the plain Engliſh of all this, but that thoſe who don't ſpeak upon the Times juſt as this Gentleman would have them, are *Oppoſers of the Work of GOD.* 'Tis true indeed, it may, in a Senſe, be ſaid even of all who either do, or ſay, any Thing that has only a remote Tendency to diſſerve the Cauſe of GOD, that they are *Oppoſers of GOD's Work*: And juſt the ſame Thing may, with as much Truth, be affirm'd of thoſe, who neglect what is proper for them to do, to remove away that which hinders the flouriſhing of Religion. And ſhould thoſe, upon this, whoſe Talk and Behaviour, with Reſpect to the *Errors* and *Diſorders* in the Land, have been ſuch as tend (though but) indirectly to beget favourable Thoughts, in People, of the *bad Things* among us, or not ſo ill Thoughts of them as they really deſerve: I ſay, ſhould ſuch as theſe be repreſented to the World as *Oppoſers of GOD's Work*; and this, though " they ſometimes ſpeak againſt Diſorders in

in their *public Prayers*, in general Terms," would it not be highly reſented ? Eſpecially, if it was before known, that the applying this Style of *Oppoſers* to them, would be underſtood by Multitudes, as giving them no better a Name than that of the Enemies of GOD and CHRIST, and the Cauſe of Truth and Religion in the World. And if ſuch a Repreſentation would be unjuſt on one Side, 'tis equally ſo on the other.

I am ſenſible, this Gentleman profeſſes more Charity for Oppoſers than many who give them this Name. He ſpeaks of it as a difficult Thing,* " to determine *how far*, and *how long*, " ſome Perſons of good Experience in their " Souls," may be *Oppoſers* of this *Work* ; and owns, " that he has ſeen that which abundant- " ly convinces him, that the Buſineſs is too high " for him, and that he can leave it wholly in his " Hands, who is infinitely fit for it, without med- " ling at all with it himſelf." This is well ſaid ; and who that reads it would expect to find this Gentleman declaring, in this very Page, *againſt any Man's obliging him to ſet under the Miniſtry of one he there marks out for an Oppoſer* ? Who would think to ſee him ranking *Oppoſers* with *Deiſts* ? As he does, when he propoſes it to Conſideration, whether,† " any good Medium can be found, where a Man could reſt with any Stability, between owning this *Work*, and *being a Deiſt*? Who could ſuppoſe, that he ſhould, in all Parts of his *Book*, ſpeak of *Oppoſers* in the moſt ſevere and bitter Language ? ---- If a Collection was to be made of all the hard Speeches he has freely made

* P. 300. † P. 337.

Uſe

Uſe of, few, perhaps, would appear to have carried their Uncharitableneſs to a greater Height.

And what is the true Reaſon of this Out-cry againſt Perſons, as *Oppoſers* of the *Work* of GOD? Is is not this, and only this, that they don't think of the *Work going on in the Land*, at this Day, juſt as ſome others do? And ſhall they, on this Account, be ſtigmatiſed as *Oppoſers* of *GOD's Work*? Is there no Difference between *this Work*, as the Phraſe is vulgarly and indefinitely uſed, and a *Work of GOD* in the Senſe of the Goſpel? May not Perſons entertain a juſt Idea of *Faith*, *Converſion*, the *New-Creature*, or whatever elſe the Scripture means by a *Work of GOD*, and yet differ from others in their Sentiments about the *Work* that has, of late, been ſo much the Subject of Converſation? Even the Friends to *this Work* vary in their Thoughts about it. Some think it has a greater Mixture of *Error* and *Diſorder*; others a leſs: Some think the Diſorders accompanying it, are of a very pernicious Tendency; others look upon them as rather partaking of the Nature of Frailties and Infirmities: Some have a higher Opinion of the good that has been done; others a lower. Perhaps, there are no two Friends to this *Work*, but they differ in their Thoughts about it: Nay, have not the ſame Perſons conceiv'd a very different Opinion of it, at different Times? Yea, han't they changed their Sentiments in Reſpect of thoſe very Things, for *oppoſing* of which they once condemned others as *Oppoſers* of the *Work* of GOD?---- And if thoſe, who are called Friends to *this Work*, may differ from one another, and from their own ſelves too; why may not the ſame Liberty be given

given to others, without pointing them out by a Name of Odium and Diſgrace ?

In a Word, If any muſt be called *Oppoſers of GOD's Work*, they ought to be particularly told, why they are ſpoken of in this Style : And then it will be ſeen, whether it be, becauſe they really oppoſe any Thing that the *Bible* makes the *Work of GOD* to conſiſt in, or only becauſe they are faithful to teſtify againſt ſuch *Errors* and *Diſorders*, as are a Diſhonour to true Religion, and tend to hinder its Progreſs in the Land. This has often been deſired ; and 'tis a Requeſt, I can't but think, thoſe Gentlemen are oblig'd, in all Reaſon and Conſcience, to give a plain, and diſtinct Anſwer to, who have publickly adviſ'd People to ſeparate from *Oppoſers* ; as they would not incur the Guilt of encouraging *Strife* and *Schiſm*, by the Uſe of certain *looſe*, *general* and *indefinite* Words, which People may put a Meaning to, juſt as they are led by their Imaginations.

Another Thing mentioned to the Diſadvantage of thoſe, who han't ſo good a Thought of the Times as ſome of their Brethren is,* " That they are Men of ARMINIAN, PELAGIAN and DEISTICAL Principles." It is conceded indeed, " that there are ſome weaker Brethren, both of *Miniſters* and *People*, who are led in to oppoſe this Work, who are yet no *Arminians* :" But for the " moſt *principal* and *inveterate* Oppoſers, they are Men of ARMINIAN and PELAGIAN Principles ; and thoſe others are only *Deputy*, or *ſecond-hand* Oppoſers."

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* Vid. Mr. McGREGORY's *Sermon on the Trial of the Spirits.*

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The Idea here conveyed to the World is evidently this, that the Gentlemen of moſt *Weight* and *Significancy*, in the Oppoſition to the Diſorders in the Land, are known to be of bad Principles. And is this the real Truth of the Caſe? So far from it, that a more *palpable Miſtake* could not have been publiſh'd to the World; and the Man who publiſh'd it, muſt be either groſly ignorant of the Characters of thoſe he undertook to write againſt, not knowing whereof he affirm'd; or otherwiſe, muſt be look'd upon as acting a very diſhoneſt Part. For 'tis notorious to all, in any tolerable Meaſure, acquainted with *Men*, or Things, at this Day, that the *principal Oppoſers* are among thoſe of an eſtabliſh'd Reputation for their Orthodoxy. CALVINISTS in Principle, now are, and always have been from the Beginning, the *principal* and moſt *inveterate* Enemies to our growing Confuſions: Not ſuch CALVINISTS as are *weak*, and fit only to be made *Tools* of by Men of other Principles; but Men of as good Parts and Learning as any we have in the Land, and univerſally acknowledged to be ſo. I could wiſh it were here proper to mention Names: Nothing would ſo effectually tend to wipe off this Reproach, which has been publickly reflected upon ſome of the *greateſt Men*, and *beſt Friends to Religion*, we have in the Country.

There are, no doubt, among thoſe who ſpeak againſt Diſorders, ſome of bad Principles; yea, of no Principles at all: [The Number of theſe *latter*, inſtead of being diminiſhed, has, perhaps, of late, been greatly increaſed] But to give it as the Character of the *principal* Gentlemen, who have endeavoured to prevent Confuſion in the Church of GOD, that they are ARMINIANS and PELAGIANS, becauſe

becauſe this may be true of ſome, who an't much concerned about Religion, nor pretend that they are, is very Abuſive: 'Tis eſpecially ſo, to ſuggeſt ſuch a Thing of the *Miniſters*; and the rather, becauſe they are generally in a quite different Way of thinking. As for PELAGIANISM, 'tis a baſe Slander, to publiſh it to the World, as if any Miniſters in the Country entertain'd a favourable Opinion of it: Nor can I ſuppoſe, there are ſo many, as ſome ſuggeſt, who think with ARMINIUS. But if they were more numerous, yea, if they were generally ARMINIANS, (which is far from the Truth) how would this juſtify the *Diſorders* they complain of? Theſe may be as *bad* in their Nature and Tendency, and as of great Extent, as if they were ſtrong CALVINISTS. And to ſpeak freely, the raiſing a popular Clamour againſt *Miniſters*, by giving them a Name of *Odium*, carries with it no reaſonable Ground of Conviction: Nor can it be of any real Service. It may obſtruct their Uſefulneſs; but has no Tendency to clear up the Truth: It may excite their Paſſions, and provoke to Wrath, and ſeldom fails of doing ſo, to the great Hurt of Religion; but it can never inſtruct their Underſtandings, or alter their Sentiments.----- It would diſcover a much better Spirit, if they have oppos'd any Thing that is really good, to ſhow plainly, and diſtinctly, wherein they have done ſo, from the *Bible*, that ſacred and only Teſt, in all Matters pertaining to Conſcience and Salvation.----This would be to ſpeak to the Purpoſe, and to argue like Men and Chriſtians.----

In fine, The Diſcouragers of the Things amiſs, at this Day, have been repreſented, " as Men deſtitute of all ſerious Senſe of Religion, as looſe

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in their Lives, and no real Friends to the Power of Godlineſs." And if this ſhould be allowed to be the Truth as to *ſome*, why muſt others be tho't the worſe of upon their Account? Have none, among the *Friends* to the *Extraordinaries* of the preſent Day, made it evident to the World, that they were the baſeſt of Hypocrites? Have none of them been guilty of Wickedneſs, aggravated to a far greater Height, than can be proved upon the worſt Oppoſer in the Land? And would it be fair, becauſe of the Hypocriſy and Vileneſs of ſome, to ſpeak, in general, of the Reſt, as meer Pretenders to Religion? Would not this be complained of as horribly unjuſt? And if 'tis ſo on one Side, muſt it not be ſo on the other?

I know, the *Inſtruments* and *Subjects* of the *preſent Work*, do, many of them, make high Pretences to Sanctity above other Men; while thoſe, who have teſtified againſt the Diſorders prevailing in the Land, have not, in like Ways, commended themſelves. They have not indeed tho't it decent to proclaim their own Goodneſs, ſo as to deſpiſe others, and it may be, their *Betters*? But they may be good Men notwithſtanding. And, perhaps, if a ſtrict Scrutiny was to be made, as eminent Chriſtians, both *Miniſters* and *People*, would be found among *theſe*, as are to be met with any where in NEW-ENGLAND. Compariſons (as the Vulgar phraſe it) are odious; otherwiſe the Men might be called for, who ſhould equal *many* who are ſpoken of as *Oppoſers*. We know indeed the Perſons that would be pitch'd upon: And what are their Characters, in Compare with a *very conſiderable Number* of thoſe who have been evil-ſpoken of, in theſe Times? Have the Men, through whoſe Means, a Clamour has been rais'd againſt

againſt them, ever given the World, one tenth Part of the Evidence, either of their *Goodneſs as Chriſtians*, or *Diligence and Fidelity* as *Paſtors to the particular Flocks committed to their Charge*? Are not the Gentlemen, who have been moſt admired, generally young in Years, and Chriſtian Experience, as well as of ſmall Attainments in Learning? And is it poſſible, they could have given ſuch Proof of a *good Character* as thoſe, who, for a Courſe of Years, have faithfully preach'd the Truth as it is in JESUS, and ſet an Example to their People of all the Virtues and Graces of the Chriſtian Life? And may not this be juſtly ſaid of many who have been injuriouſly reflected on, for not falling in with the Times? The plain Truth is, as valuable Men, in all Reſpects, as any we have in the Country, are in the *Oppoſition* to the *bad Things* prevailing in it; and the ranking them with Perſons of looſe Lives, and no Religion, is baſely to reproach them.

Other Inſtances, wherein Blame has been unjuſtly thrown upon the faithful Witneſſes againſt the *Errors* and *Diſorders* of the Day, might have been mention'd; but as they are of ſmaller Moment, I muſt leave them, to make room for what yet remains to come under Conſideration.

PART IV.

Shewing what Things ought to be *corrected*, or *avoided*, in teſtifying againſt the *Irregularities* of the preſent Day.

SOME, perhaps, of all Characters, have found Fault with the Diſorders prevailing in the Country, at this Day: And among ſuch various Sorts of Perſons, it may not be thought ſtrange, if there are thoſe who have conducted themſelves in a Manner liable to Exception. Wherein any have been faulty, 'tis reaſonable they ſhould ſubmit to Correction, and take Care to avoid the like Miſtakes for the Time to come.

Some, it may be, have been too free with their Complaints againſt the Times, who have had little Opportunity to know the real State of Religion in the Land, and not a ſufficient Capacity to form an adequate Idea of it.----This, it muſt be own'd, is a Fault, and ought to be corrected.---- 'Tis a Diſſervice to the Cauſe of Truth and Virtue, for Perſons of weak Minds, and ſmall Acquaintance

quaintance with Matters in Agitation, to ſpeak of them with Aſſurance and Confidence, as though all Knowledge would die with them. And this may be worthy the Conſideration of thoſe, who would be thought the beſt *Friends* to the *Work of GOD*, as well as others; for I can't ſuppoſe it will be denied, that thoſe among them, whoſe Capacities and Advantages to know the Truth, have been ſmalleſt, have yet been confident and out-ragious in their *Speech*, as well as *Behaviour*: Whereby, inſtead of ſerving any good End, they have rather excited the Pity, and expos'd themſelves to the Contempt of others.

Some, it may be, have expreſt themſelves with too much Warmth, and in Language ſavouring rather of Anger and Wrath, than that Meekneſs of Wiſdom, which is the Glory of Chriſtians, as diſcovering in them a near Reſemblance to the lovely JESUS.----Wherever there has been ſuch a Spirit of Bitterneſs, appearing in unkind harſh Words, it ought to be corrected, and, for the Time to come, avoided.--- *A ſoft Anſwer turneth away Wrath, but grievous Words ſtir up Anger.*----

Some, it may be, have ſpoken of the Extravagancies they have ſeen others running into, with an Air of Levity: Inſtead of being inwardly concerned for the Diſhonour reflected on GOD, and the Hurt done to Religion, they have rather made merry with the unadvis'd Conduct of the Zealots of the preſent Day; taking Notice of it only for their Diverſion.---- Wherein this has been the Manner of any, they will not, in calm Tho'ts, go about to juſtify themſelves.---'Tis certainly a Fault they are chargeable with; and it may diſſerve the Intereſt of CHRIST, if it be not amended.

Some, it may be, have been ſevere in cenſuring the Miſtakes of others, who order their own Converſation, rather by fleſhly Wiſdom than the Grace of GOD; who live according to the Courſe of this World, rather than the Divine Law: And though they cry out of Irregularities, they have no View herein to the Honour of the REDEEMER, and the flouriſhing of his Kingdom. Such are faulty in the main Temper of their Minds.---They cannot more properly be applied to, than in our SAVIOUR's Words, *Why beholdeſt thou the Mote that is in thy Brother's Eye, but conſidereſt not the Beam that is in thine own Eye* ?----*Thou Hypocrite, firſt caſt out the Beam out of thine own Eye; and then ſhalt thou ſee clearly to caſt out the Mote out of thy Brother's Eye.*---- It would be more for the Intereſt of Religion, if ſuch were ſilent about the Imprudences and Follies of their Neighbours.-----Their declaiming againſt them, puts thoſe under a Diſadvantage, who are real Friends to the Cauſe of Vertue, and would gladly do what they could to promote it.------

Some, it may be, have taken Occaſion, from what they have ſeen in ſome *enthuſiaſtical* Perſons, to ſpeak ſlightily of the bleſſed SPIRIT, if not to decry his *Office*, and ridicule *his Influences* upon the Minds of Men: Than which there is ſcarce a greater Fault: Nor will any, who are Friends to *Revelation*, think favourably of it. ---- I could heartily wiſh, nothing had appear'd, in theſe Days, that might have given a Handle to unworthy Reflections on the Divine SPIRIT. 'Tis true, its no juſt Objection againſt the *Operations* of the SPIRIT, that ſome, under the Power of an overheated Imagination, have miſtaken the Motion of

their

their own Minds, or the Suggestions of Satan, for divine Impressions. But an ill Use may be made of such Mistakes: And it may be feared, whether this han't been too much the Case, in these Times. If any, from the *Wildness* and *Enthusiasm* they have seen, have had Prejudices excited in them against the SPIRIT, as the *appointed Dispenser* of GOD's *Grace*; or been led to express themselves in an unbecoming Manner of those *Influences*, by which the Work of GOD is begun, and carried on, in the Souls of Men, they have much to be humbled for, and correct: Nor can they be too much upon their Guard, for the Time to come; for 'tis only by the *Operations* of the Divine SPIRIT, that they can be form'd to a Meetness for the Favour of GOD here, or the Enjoyment of him hereafter: And, of all Men, they will be the most unlikely to be wrought upon by him, if they suffer themselves to think or speak contemptuously of his Operations, as tho' they were nothing more than Delusion and Imagination.

In fine, some, not suitably distinguishing between Religion in its own Nature, and as exemplified in the Conduct of some over-zealous Persons, instead of entertaining an ill Thought only of that which is ill, may have condemned Religion in the whole, as a wild imaginary Thing. An unhappy Mistake this!----Nor can it be too soon corrected. It is just Matter of Lamentation, that any have set Religion in such an *ugly Light* by their extravagant Behaviour, as to excite Prejudices in the Minds of others against it: Though Religion, in itself, is not really the worse, nor should it suffer in the Opinion of any, because of the Imprudences and Follies of those, who call themselves

ſelves it's very good Friends. This is unreaſonable.----It ought not to be mentioned to the Diſadvantage of Religion, that ſome, who have made high Pretences to it, have ſet it forth, in their Conduct, as ſomething wild and fanciful. Is Religion accountable for the Madneſs of thoſe, who ſay they have a Regard to it? Is it fit, any ſhould ſpeak of it as a phrenſical Buſineſs, becauſe Men of an *enthuſiaſtical* Turn have given, in their Lives, ſuch an Idea of it? In judging of the Truth, or Sobriety of Religion, the Queſtion ought not to be, what is it as exemplified by its Profeſſors? But what is it as contained in the *Revelation of GOD*? If, as 'tis here exhibited, it approves itſelf to the Underſtanding and Conſcience, appears worthy of GOD, and in the beſt Manner calculated to promote the Good of Mankind, it ought to be received, and ſubmitted to, as the great Rule of Faith and Practice; and this, notwithſtanding its forbidding Aſpect, from the Copy of it, by Men of heated Fancies.---- We ought to be upon our Guard, that we don't take up Prejudices againſt Religion; eſpecially at a Time, when ſuch Things paſs for high Flights in it, which rather argue ſome Degree of Diſturbance in the Imagination: And our Caution ſhould be the greater, becauſe of the bad Influence of a wrong Biaſs on the Mind.----It will ſtrangely tend to blind our Eyes, and prepare the Way to our treating Religion with Neglect, or Contempt; than which, nothing can be more dangerous to our Souls, or put their Salvation to a greater Riſque.

Theſe are the chief Things (ſo far as my Knowlege extends) that need Correction, among the Complainers of Irregularities in the Land: Not

Not that I would insinuate as if all were faulty in these Articles; or, indeed any considerable Number, unless among the loose and prophane, of which Sort, it must be own'd, there are too many: And it has unhappily been an Occasion of unkind Reflections on those of a very different Character.----On both Sides of the present Controversy, which is become general, there are, no doubt, *bad* Men as well as *good*; but they ought to be denominated one, or 'tother, from their known *habitual Temper* and *Conduct*, and not from their being on this, or the other Side of the Question in Debate. This, is very unfair; and would certainly be complained of as such, if those, who would be thought Friends to the *Work of GOD*, should be spoken of as a Parcel of Hypocrites, because some among them have discovered this to be their true Character.----- It were to be wish'd, that all who call themselves the Friends of CHRIST really were so, and that all who complain of *Disorders* had upon their Minds a just Sense of the Importance of eternal Things. This would have a good Aspect on Religion; and we might hope soon to see a new Face of Things in the Land.

PART

PART Vth. and laſt.

Directing more poſitively to what may be judged the beſt Expedients to promote the Intereſt of Religion at this Day.

THIS is an important Head of Diſcourſe, and would have required Enlargement, but that many Things are well ſaid upon it by Mr. EDWARDS, in his late Book; which, if He, and I, and Others, would carefully attend to, it might do much towards putting an End to our preſent Difficulties.

He is certainly right in ſaying, *"That a great "deal need to be done at confeſſing of Faults, on "both Sides"; though, perhaps, none are ſo proper to make a beginning, as ſome among the *chief Inſtruments* in the late Commotion: For they are the Perſons, who have openly injur'd their Brethren, by exciting Prejudices in the Minds of People againſt them, to the great Hurt of their Reputation and Uſefulneſs in the World: Nor

* P. 328.

can

can I ſee, how they will anſwer it to their own Conſciences, or GOD, unleſs, in this Way, they repair the Damage they have done their Character. And wherein thoſe called *Oppoſers* have, in like Manner, publickly done that which is a Diſhonour to GOD, or an Injury to their Neighbour, they alſo are equally oblig'd to make public Satisfaction. ---But if Retractations are made, it may be hoped, they will be different from ſome that have been publiſhed of late, which ſeem rather calculated to qualify the Perſons who made them to do ſtill more Miſchief, than to take the Shame to themſelves that is their juſt Due.

I heartily join with him likewiſe in calling People to † "the Exerciſe of extraordinary Meekneſs "and Forbearance"; ----- the contrary whereto, "* is each Party's ſtigmatiſing one another with "odious Names, as is done in many Parts of NEW-"ENGLAND; which tends greatly to widen and "propagate the Breach. Such diſtinguiſhing "Names (as it follows) do, as it were, divide us "into two Armies ſeparated and drawn up in "Battle-array, ready to fight with one another; "which greatly hinders the *Work of GOD.*" I could wiſh this *Gentleman* had wrote more under the habitual Influence of this Advice: He would not then, ſo often in his *Book*, have ſpoken of thoſe, who may'nt think juſt as he does upon the Times, as *Oppoſers* of the *Work of GOD*, and under ſome other Names of known Diſgrace. And as he has here taken Liberty ‡ "to intreat thoſe that oppoſe this Work, to leave off concerning themſelves ſo much about others, and look into their own Souls, and ſee that they are the Subjects

† 330. * 332. ‡ 337.

of

of a true, saving Work of the SPIRIT of GOD;" I would, in the Spirit of Love and Meekness, return back the same Intreaty to those, who call themselves the Friends of *GOD's Work*, begging that they would look more narrowly into the State of their own Hearts, and not censure and condemn others. Nor will it be thought, that this Advice is unseasonable, so long as 'tis a known Fact, that uncharitable censorious Judging is *a Fault* that has generally prevailed, and to a high Degree of Guilt, among those who would be thought the best Wishers to the Interest of CHRIST, at this Day.

" *Prayer* also with *Fasting* " is an excellent Means to be attended at such a Time as this; though I see not of what peculiar Advantage it would be,‡ " if there could be some Contrivance " that there should be an Agreement of all the Peo- " ple that are in AMERICA, that are well affected to " this Work, to keep a Day of Fasting and Prayer, " wherein they should all unite in humbling them- " selves before GOD, &c." A warm Imagination may conceive of great Things from such a Fast; but I know not that it would be more acceptable to GOD, or to better Purpose, than one of less Extent.

Nor will it be denied,† " That Care should be " taken, that our *Colleges* should be so regulated, " that they should be *Nurseries* of *Piety*," as far as is possible; tho' some take it amiss, that this *Gentleman* has here said that which is capable of being interpreted as an Insinuation of a Want of due Care in this Respect; especially at a Time,

‡ 363. † 349.

when

when the Prejudices of many, against the *Colleges*, are strong, and operate much to their Disadvantage. ---- I can't but think we have Reason for Thankfulness, that these Societies are under so good a Regulation; having those at their Head, who are so capable and well-spirited to serve the great Ends of their Constitution. I have known the general State of the *College* in this Government, upwards of 20 Years; And, if it might not be thought assuming too much, I would venture to say, that it was never, in that Time, under better Circumstances, in Point of *Religion*, *good Order*, and *Learning*, than at this Day. There are those, I am sensible, who have said that which has a Tendency to hurt the Credit of the *Colleges*; but they notwithstanding still flourish as our chief Glory: And I pray GOD they may go on to do so, as long as the Sun and the Moon shall endure.

Another Thing I concur with this Gentleman in mentioning as of very great Importance, at this Day; and that is, People's † "taking Heed, "that, while they abound in external Duties of "Devotion, such as praying, hearing, singing, and "attending religious Meetings, there be a proportionable Care to abound in *moral Duties*, such "as Acts of Righteousness, Truth, Meekness, Forgiveness and Love towards our Neighbour; "which are of much greater Importance in the "Sight of GOD, than all the Externals of his Worship.---They are abundantly more insisted on by "the *Prophets*, in the old Testament, and CHRIST, and his *Apostles* in the new. When these two Kinds of "Duties are spoken of together, the *moral* ones are

† 367. and onwards.

ever

" ever-more greatly preferred. Often, when the " Times were very corrupt in ISRAEL the People " abounded in *external* Duties, but were at such " Times always notoriously deficient in *moral* " ones.----Hypocrites and self-righteous Persons " do much more commonly abound in the *former* " *Kind* of Duties, than the latter ; as CHRIST re- " marks of the *Pharisees*, *Matth.* 23. 14, 15, and " 34. When the Scripture directs us to *shew our* " *Faith by our Works*, it is *principally* the *latter Sort* " that are intended.----And we are to be judged " at the last Day, especially by these *latter Sort* " of Works.---- These *latter Sort* of Duties put " greater Honour upon GOD, because there is " greater Self-Denial in them. The *external* Acts " of Worship, consisting in bodily Gestures, " Words and Sounds, are the cheapest Part of " Religion, and least contrary to our Lusts : " The Difficulty of thorow Religion don't lie in " them. Let wicked Men enjoy their Covete- " ousness, and their Pride, their Malice, Envy, " Revenge, and their Sensuality and Voluptuous- " ness in their Behaviour among Men, and they " will be willing to compound the Matter with " GOD, and submit to *what Forms of Worship you* " *please*, and *as many as you please* ; as is mani- " fest in the JEWS of old, in the Days of the " PROPHETS, and the PHARISEES in CHRIST's Time, " and the PAPISTS and MAHOMETANS in this Day."

Several Things, further offer'd to Consideration by this *Gentleman*, are well calculated to promote the Interest of Religion, in this Day of Disorder: But instead of repeating these, I shall add a few *Expedients* of another Nature, a due Regard to which, I cannot but think, would happily tend, under GOD, to set us free, in a good Measure, from

from our present Difficulties, and greatly serve the Cause of CHRIST and his *Kingdom.*

The first is, the putting a Stop to *Itinerant Preaching.* This, I doubt not, is the true Cause of most of the Disorders, we have seen in the Country: And 'till this be removed, other Attempts to bring us into a better State, will be likely to prove ineffectual. I know, it will be said, Good has been done by this Way of Preaching; why then should it be discouraged? And don't the same Men who say, Good has been done by the preaching of *Itinerants*, allow that Good also has been done by the *Exhorters*, whether *Male* or *Female*? And yet they are now made sensible, even the most *zealous* among them, that *Exhorters* ought to be put down. And why not *Itinerants?* If they have been instrumental in doing Good, have they not also been a Means of doing Hurt?---- If this *Itinerancy* is in it self a *disorderly* Practice, (as has, I trust, been made evident in these Pages) it ought, though some Good should have followed upon it, to be discouraged: Nor otherwise may it be expected, Things will be reduced to an orderly regular State in the Land. And it should be discouraged *universally*, if at all. The doing it in respect of some, while others are encouraged in the Practice, is downright *Partiality.* If the Thing it self is bad, 'tis so in one as well as another.---- No one, let his Character be what it will, ought to be countenanced in this vagrant Way of Preaching, where Churches are already formed, and have *Pastors* fixed in them.---If any Man thinks he may do more abundant Service by *Itinerating*, let him go where he won't invade other Men's Rights, and promote Strife and Schism; and there will then be no Ground of Complaint.---- Let him go among

among the *Natives* to the *East*, or *West*; or, if he don't chuse that, let him go into VIRGINIA, or rather NORTH-CAROLINA, where (as I have lately had Information that may certainly may be depended on) there is scarce a *Bible* to be met with, in Multitudes of their Houses, or a *Minister* for a *hundred Miles* together. I can't indeed learn, that there are above two or three Ministers within the Confines of that Government.

But how shall a Stop be put to this *Itinerant Preaching*? To which, if it might not be thought taking too much upon me, I would say, that, if the *Ministers*, in their *several Associations*, would come into an Agreement among themselves to admit no *Itinerant* into their Pulpits, and propose their Agreement to their *respective Churches* that they might strengthen them in it; I can't but think, it would have a powerful Tendency to give Check to this Practice, which has occasioned so much *Alienation* in the Minds of Ministers towards each other, and of People towards Ministers. I am sensible, *all* would not be pleas'd with such an Agreement; but if I am not exceedingly mistaken in the Sentiments of by far the greatest Part of the *Ministers* and *Churches* in this PROVINCE, they would not act in Contradiction to their Principles, by coming into something of this Nature. But whether this, or any other Method, may be judged most effectual to discourage the *Itinerancy*, the Discouragement of the *Thing it self* appears to me to be a Matter of no small Importance to the *Well-being of these Churches*: And if the *Ministers*, at their *Association Meetings*, would seriously consider of some Way, in which this might be best done, it would not be Time ill-spent.

It

It might also be of good Tendency, at this Day, if the *Pulpits*, in our several Churches, were so guarded, as that no raw unqualified Persons might be suffered, upon any Terms, to go into them: And if the *Candidates of the Ministry* were obliged to pass other Tryals than have as yet been in Use, before they might preach, we should, I believe, in Time, see the good Effect of it. The Want of proper Caution, in this Respect, has long been complained of; though the Inconveniencies arising herefrom have not been so sensibly perceived, as in the late Times. I can think of no Remedy more suitable in this Case than that, which, about 40 Years ago, was provided by a *Convention of Ministers at* BOSTON, and published in the following Words. †

"PROPOSALS; for the Preservation of Religion in the Churches, by a due TRIAL of them that stand CANDIDATES OF THE MINISTRY.

"It is a thing of Great Consequence to the "Safety and Welfare of our Churches, and the "Interests of our Holy Religion are not a little "concerned in it, That the *Candidates of the Evangelical Ministry*, from time to time arising among us, should still be offered unto the Acceptance of the Churches, under the Advantage "of their having undergone a due TRIAL of "their *Qualifications*, for so solemn, and sacred a "Service. And it hath long been the Wish of

† See Dr. COTTON MATHER's *Account of the Discipline in the Churches of* NEW-ENGLAND, Page 118, 119, 120.

"prudent

" prudent Men, who wiſh well to the Intereſts of " Religion, That none of our Chriſtian *Congrega-* " *tions* may countenance any, who ſhall ſet up " for publick Preachers of the Goſpel, until they " can produce a *Teſtimonial* of their having been " duely proved and approved, as *Qualified* for ſo " Weighty an Undertaking.

Therefore,

" I. It is propoſed, that every *Candidate of the* " *Miniſtry*, be furniſhed with a TESTIMONIAL, " under the Hands of at leaſt *Four* or *Five ſettled* " *Paſtors* in our Churches, of his having been " *Tried* upon the EXPECTED ARTICLES, " and of his being upon *Trial* found competently " *Qualified*, for the Encouragements of a *publick* " *Preacher* among the Congregations of GOD in " the Land. And that none preſume to enter up- " on a *Courſe* of treating any of our Congregati- " ons with their *Sermons*, until they have ap- " plied themſelves unto ſuch a Number of our " *Paſtors*, for ſuch a *Teſtimonial*.

" II. It is propoſed, That the EXPECTED " ARTICLES on which the *Candidates of the* " *Miniſtry* ſhall be *Tried*, ſhall be theſe:

" 1. He ſhall be one of a *Blameleſs Life*; and " therefore one that hath actually joined unto a " *particular Church*, for Communion in all *ſpecial* " *Ordinances*.

" 2. He ſhall give the *Triers* an Account of " the *Principles* that act him, in his Deſire to " Preach the Goſpel; which may ſatisfy their " Judicious Charity, that he is acted by the *Evan-* " *gelical Principle* of Love to CHRIST and Souls, " in his Intentions.

" 3. The

" 3. He ſhall be *tried*, how far he is acquainted with the *Three learned Languages*, and with the *Sciences* commonly taught in the *Academical Education*: And ſo much Acquaintance therewithal ſhall be required, as may be judged abſolutely needful for the Services whereto he is deſigned.

" 4. Before *Three* of the *Triers* at leaſt, he ſhall Preach a *Probationary Sermon*, on a Text, at a *Time*, and in a *Place*, which *they* ſhall appoint; and they ſhall upon Hearing pronounce his Abilities for *Preaching* and *praying* to be ſuch as give them Satisfaction.

" 5. He ſhall be examined, What Authors in *Theology* he has read; and he ſhall particularly make it evident, That he has conſiderately read, *Ames* his *Medulla Theologiæ*: [Or, ſome other generally allowed *Body of Divinity*.]

" 6. His Abilities to *Refute Errors* are to be tried, by putting Inſtances unto him, as the *Triers* may judge moſt convenient.

" 7. He ſhall declare to the *Triers* his Adherence unto, *the Confeſſion of Faith*, agreed by the Churches of NEW-ENGLAND, and *the Aſſembly of Divines* at WESTMINSTER.

" III. It is propoſed, That if the *Paſtors* of our Churches are ſo unadviſed, as to employ in *publick Preaching* any *Candidate of the Miniſtry* who hath neglected or contemned the *Trial* propounded for ſuch Perſons, it ſhall be counted an *Offence*; and it ſhall be, by the *Paſtors* in the Neighbourhood, ſignified unto ſuch an one, that if he do not acknowledge his *Offence*, he ſhalt be dealt withal, as one that *Walks diſorderly*.

" IV. It is propoſed, That if any *Congregations* " be ſo unadviſed, as to invite unto *publick Preach-* " *ing* any *Candidate of the Miniſtry*, who has a- " voided the *Trial* aforeſaid, the *Paſtors* of the " Churches in the Neighbourhood, ſhall not only " refuſe to concur in the *Ordination* of a Perſon " who has ſo *ſhunned the Light*, but alſo write unto " the ſaid *Congregations* a ſuitable *Admonition* for " the *Diſorder*, by which they thus expoſe them- " ſelves to the *Devices of Satan.*

" V. It is propoſed, That when any Tried " *Candidate of the Miniſtry* is to be ordained unto " the *Paſtoral Charge*, he ſhall, unto the *Elders and* " *Meſſengers* of the Churches, who are invited un- " to his *Ordination*, make due anſwers unto ſuch " *Queſtions* as their *Moderator* ſhall propound, re- " lating to his preſent *Capacities* and *Inclination*, " to ſerve the Kingdom of GOD, and unto the " *Flock* unto which he ſhould now become re- " lated."

If this, for Subſtance, or ſomething of the like Nature, might be united in by *Miniſters* and *Peo-ple*, as a Rule of Conduct, ſo as none but ſuch as had gone thro' the *proper Tryals* might be *ſet up in our Pulpits*, it would prevent thoſe Diſorders, which may naturally be expected, when *meer No-vices* are encouraged, (and without Examination) to take upon them the Work of Miniſters.

A wrong Uſe of the *Paſſions*, in the Buſineſs of Religion, is likewiſe a Matter highly needful to be guarded againſt at this Day. There is, no Doubt, a good Uſe to be made of the Paſſions.--- They were not in vain planted in our Nature ; --- but becauſe wiſely adapted to ſerve many Pur-

poſes,

poſes, in the *religious* as well as the *natural* Life. ---But they are capable of being *abuſed*, and have actually been ſo; as is abundantly evident from many of the Diſorders prevailing in theſe Times.---

As *a Preſervative* againſt *ſuch Abuſe*, I know of nothing more effectual than what has been wrote by the excellent Dr. WATTS, in his *Diſcourſes* upon *this Subject*. I ſhall tranſcribe from them a few Inſtances of the *Abuſe of the Paſſions*, which, I believe, will not be tho't, by the more ſober among us, unworthy a heedful Attention at this Day.

The firſt is, † "When they run before the "*Underſtanding*, or when they riſe higher towards "any particular Object than the *Judgment* di- "rects." As an Illuſtration of which he obſerves,

"Some Perſons, as ſoon as they begin to find fur- "ther Light dawning upon their Minds, and are let "into the Knowledge of ſome Doctrine or Senti- "ment which they knew not before, immediate- "ly ſet their Zeal to work: Their Zeal is all on "a Flame to propagate and promote this new "Leſſon of Truth, before their own Hearts are "well eſtabliſhed in it upon ſolid Reaſonings.--- "How common a Caſe is it among *Chriſtians*, "and too often found among *Miniſters* of the "Goſpel, to give a Looſe to their Affections at "the firſt Glimpſe of ſome pleaſing Opinion, or "ſome freſh Diſcovery of what they call Truth? "They help out the Weakneſs of the Proof by "the Strength of their Paſſions:---This confirms "their Aſſent too ſoon, and they grow deaf to "the Arguments that are brought to oppoſe it.

† Vid. His *Diſcourſes of the Uſe and Abuſe of the Paſſions*, P. 222, 223.

"They

" They conſtrue every Text in the Scripture to " ſupport this Doctrine, they bring in the Pro- " phets and Apoſtles to maintain it. They fancy " they ſee it in a thouſand Verſes of their *Bi-* " *bles* ; and they pronounce all Men *Hereticks* " that dare maintain the contrary Opinions."---- He further obſerves,

" There have been ſome weak Chriſtians when " they have heard a Sermon, or read a Diſcourſe " full of ſublime Language and Darkneſs, and e- " ſpecially if the Stile and Manner has been ve- " ry *pathetic*, they have been raptured and tranſ- " ported, as though it contained the deepeſt " Senſe, the nobleſt Truths of Religion, the high- " eſt Diſcoveries of Grace and the Goſpel: Where- " as, perhaps, there may be ſcarce any Thing in " it which has a juſt Agreement with Reaſon or " Scripture ; but, when well examined, it proves " to be a meer Jargon of Words, a Mixture of " unintelligible and unmeaning Sounds, with ſome " affectionate Airs among them, whereby their " Paſſions were fir'd, and that without Knowledge, " and beyond all Reaſon."

The next Abuſe of the Paſſions he mentions is, * " When we encourage them to riſe high, and " grow very warm about the leſſer Things of " Religion, and yet are content to be cold and " indifferent in Matters of the *higheſt Importance.* " There are too many Chriſtians whoſe warmeſt " Zeal is employed about the *Mint*, the *Aniſe*, " and the *Cummin* of Chriſtianity, Mat. 23. 23. " And have few Paſſions awakened, or engaged, " in the *weighty* Things of the *Law*, or the *Goſ-* " *pel* ! They are furiouſly intent upon *ſpecula-*

* P. 226, 227.

" *tive*

" *tive* Notions, and some peculiar Opinions that " distinguish the little Parties of *Christendom*, and " crumble the Church to Pieces : Their *Fears*, " their *Hopes*, their *Wishes*, their *Desires*, their " *Grief* and *Joy*, are all employ'd in *Party-Quar-* " *rels*, and a *Strife of Words* : But they are " thoughtless about the momentous Duties of *Love* " to GOD and CHRIST, of *Justice* to Men, of " *Charity* to Fellow-Creatures, and Fellow-Chris- " tians. So a sickly Fancy is fond of Trifles, " and careless of solid Treasures : So Children " have their little Souls wrapt up in painted " Toys, while the Matters of manly Life awak- " en no Desire, no Delight in them."

The last Abuse I shall mention from this valuable Author is,† " When the Passions are suffer- " ed to entrench upon other Duties either to " GOD or *Man*, and withhold us from the pro- " per Business of our *Place* and *Station* in the " World. Though the Passions should be indulg- " ed at proper Seasons, yet they should not so " far govern all the Powers of Nature, and in- " gross the Moments of Life, as to make us neg- " lect any necessary Work to which the Provi- " dence of GOD hath called us.

This is the Case, when Persons find so much " Sweetness in their religious Retirements, that " they dwell there too many Hours of the Day, " and neglect the Care of their Families, the " Conduct of their Children and Servants, and o- " ther necessary Duties of Life, and let all Things " run at Random in their Household, under the " Excuse of Religion, and Converse with GOD.

† P. 234, 235.

" 'Tis

" 'Tis the ſame culpable Conduct, when Chriſtians are tempted to run from Sermon to Sermon, from Lecture to Lecture, in order to maintain their ſpiritual Pleaſures, with a ſlight and careleſs Performance of *relative Duties*. " 'Tis yet more criminal in Perſons of low Circumſtances in the World, who would ſpend all their Time in hearing, or reading good Things, or at ſome religious Aſſemblies or Conferences, while they groſly and grievouſly neglect their common Duties of providing for themſelves and their Children. They are ready to expect the Rich ſhould maintain them, while they make their devout Affections an Excuſe for their ſhameful Idleneſs and Sloth. Let us remember there is a Time for *working* as well as a Time for *praying* or *hearing*. *Every Thing is beautiful in its Seaſon.*"

Inſtances of the Abuſe of the Paſſions, in theſe Ways, have not been wanting in theſe Times: Nor unleſs ſome Perſons are made ſenſible of it, and take Care to keep their Paſſions within the Reſtraints of Reaſon, may it be expected that Things ſhould be reduced to a State of Order. There is the Religion of the *Underſtanding* and *Judgment*, and *Will*, as well as of the *Affections*; and if little Account is made of the *former*, while great Streſs is laid upon the *latter*, it can't be but People ſhould run into Diſorders. " A meer paſſionate Religion lies very much expos'd to all the wild Temptations of Fancy and Enthuſiaſm:" Nor can it be too much guarded againſt.

Another Thing very neceſſary, at this Day, is the Uſe of a *ſtrict Diſcipline* in our Churches. From whence it ariſes that our *Diſcipline* has been ſo lax, eſpecially in the Years that are lately paſt,

I shall not take upon me to determine. The Fact is notorious.---Han't *disorderly Walkers* been suffered to take their Course, without the Administration of those *Censures* which are proper to the Kingdom of JESUS CHRIST? Nay, where Persons have openly behaved in an unchristian Manner towards those of the *Community* they were join'd to, both *Pastors* and *People*, have they been so much as reproved for it in a *Church-Way*? Have they not rather been left to themselves to act as they please, without public Notice, any more than if they sustained no Relation to the Church of GOD? And if it should, in a Measure be attributed to this, that there has been the Increase of Disorders, would is be beside the Truth?----*Discipline* is necessary in all Societies whatever: And where this is neglected, if there is the Appearance of Confusion, what is it more than may justly be expected?----I presume not to dictate;----But 'tis easy to foretell, without a Spirit of Prophecy, if there is not a *Revival of Discipline*, there will be the *Continuance of Disorder*.----Our *Fathers*, under the like Difficulties with those we now complain of, have set us an Example: And I wish, we their *Posterity* had upon our Minds as just a Sense of the Necessity of ORDER to the Well-being of the Church of CHRIST, as they discovered in all their Managements.

The last Thing I shall mention as necessary, at this Day, is, a due Care to *prove all Things*, that we may *hold fast that which is good*. This an inspir'd *Apostle* has directed to: And, perhaps, there never was a Time when a Regard to this Advice was more needful. We have seen enough to convince us, that *Man may not be trusted in*; that the Determinations, whether of *single Persons*, or *public Bodies of Men*, be they who they

they will, or their Pretences what the will, are not to be received with an *implicit Faith*.----If we would act up to our Character as Men, or Chriſtians, we muſt not ſubmit blindfold to the Dictates of others; No, but we ſhould ourſelves examine into the Things of GOD and another World: Nor can we be too ſollicitous, ſo far as we are able, to ſee with our own Eyes, and believe with our own Underſtandings.

Only in all our Inquiries of this Nature, let the *Word of GOD* be our *Rule*. This *only* may with Safety be depended on.---"I ſee plainly, and with my own Eyes, (ſaid "the excellent Mr. CHILLINGWORTH), that there are "Popes againſt Popes, Councils againſt Councils, ſome Fa"thers againſt others, the ſame Fathers againſt themſelves, "a Conſent of Fathers of one Age againſt a Conſent of Fa"thers of another Age, the Church of one Age againſt "the Church of another Age." He adds the following noble Words, in which, if we could all heartily join, it would be happy for us at this Day; "There is no ſuffi"cient Certainty but of Scripture only. ---This therefore, "and this *only*, I have Reaſon to believe: This I will "profeſs; according to this I will live; and for this, if "there be Occaſion, I will not only willingly, but even "gladly, looſe my Life.--- Propoſe me any Thing out of "this Book, and require whether I believe it or no; and "ſeem it never ſo incomprehenſible to humane Reaſon, I "will ſubſcribe to it with Heart and Hand: as knowing "no Demonſtration can be ſtronger than this; GOD "hath ſaid ſo, therefore it is true."

I have now finiſhed what I at firſt propoſed, tho' with the Omiſſion of many Things I intended to have ſaid.---- *The LORD give us Underſtanding in all Things.* --- *The GOD of Peace make us perfect in every good Work to do his Will, working in us that which is well-pleaſing in his Sight, thro' JESUS CHRIST; to whom be Glory for ever and ever. AMEN.*

FINIS.

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